



The Obe

dience of a chzisten mā
and howe Chzisten rulers ought to
gouerne / where in also (yf thow
marke diligently) thou shalt
fynde eyes to perceaue
the crafty conuey-
aunce of all ing-
lers,

Resolvy Printed and di-
ligently corrected.
M.D.LXXVI.



卷之四

目錄

一、論學問之重要
二、論學問之方法
三、論學問之進步
四、論學問之普及

Wyllpā

Cyndale otherwyse called
Willpam Wychins vnto the
Reader.



Grace/peace/and increa-
se of knowledhe / in our
Lorde Jesus Christ / be
with the reader / & with
all that call on the name
of the lorde vnfaynedly
and with a pure consci-
ence. Amen.

Let it not make the dispeare/nether yet
discozage the o Reader/that is to forbede
the in payne of lyfe/and goodes / oz that
it is made bzeakinge of the kynges peace
oz treason vnto his hyghnes/to reade the
wozde of thy sowles health. But moch
rather be bolde in the lorde / and confor-
ce thy soule. For as moch as thou art su-
re/and hast an euident token thozow so-
ch persecution that it is the true wozde
of god. which wozde is euer hated of the
wozld/nether was euer without perse-
cution(as thou seist in all the stozies off
the Bible both of the newe Testament &
also of the olde)nether can be / no moare
than the sonne can be without his lyght

The natu-
re of gods
wozde is
to be perse-
cuted.

To the Reader.

The pope receaued art sure that the popes doctrine is not of
 receauet god (which as thou seist / is so agreeable
 and perse- to the woꝛlde / and is so receaued of the
 keth, woꝛlde / or which rather so receaueth the
 woꝛlde / and the pleasures of the woꝛlde
 and seeketh nothing but the possessions of
 the woꝛlde / and auctorite in the woꝛlde /
 and to beare a rule in the woꝛlde / and per
 secuteth the woꝛde of god / & with all wy
 lynes driueth the people from it / and with
 th false and sophisticall reasons maketh
 them aserde of it: yee curseth them / & exco
 municateth them / and bringeth the in be
 lefe that they be damned / if they loke on
 it / and that it is but doctryne to deceaue
 men / and moueth the blinde powers of the
 woꝛlde to slep with fyre / water & swerde
 all that cleue vnto it. For the woꝛlde lo
 ueth that which is his / & hateth that wh
 ich is chosen oute of the woꝛlde to serue
 God in the spzite. As Christ saith to his
 disciples John. xv. Yf ye were of the wo
 oꝛlde / the woꝛlde wolde loue his a sone.
 But I haue chosen you out of the woꝛld
 and therfoze the woꝛlde hateth you.

God defendeth his doctrine him selfe,

A nother confort hast thou / that as the
 weake powers of the woꝛlde / defende the
 doctrine of the woꝛlde / so the myghty po
 wer of god defendeth the doctrine of god
 which thinge thou shalt euidently perce
 aue / yf thou call to mynde the wonderful

deedes

To the Reader. F.iii

Des/with god hath ever wrought for his
sword in extreme necessity/ since the worl
de began/ beyond all mans reason. wh
ich are written as Paule saith Roma. xv
For our learninge and not for our decea
sing/ that we thow patience and con
forte of the scripture/ myght haue hope.

The nature of gods sword is to fight a
genst ypocrites. It began at Abell and ha
th euer since continued/ and shall I dou
te not/ vntyll the last daye. And the ypo
crites haue all waye the sword on their

Gods sword
de fightet
agenst ypo
crites.

sydes / as thou seyst in the tyme of Christ
They had the elders/ that is to wete the
rulers of the Jewes/ on their syde. Thei
had Pylate / and the Emperours power
on their syde. They had Herode also on
theyr syde. Whare ouer they brought all
their worldly wysdome to passe and all
that they coude thinke or imagen to ser
ue for their purpose. First to feare the pe
ple with all/ they excommunicated all
that beleued in him/ and put them out off
the temple/ as thou seyst. John. ix. Se
condly thei founde the meanes to haue hy
m condemned by the Emperours pow
er and made it treason to Cesar to beleue
in him. Thridly they obteyned to haue
him hanged as a thefe or a murtherer/ wh
ich after their bely wysdome was a cau
se aboue all causes / that no man shulde
beleue in hym. For the Jewes take hit

How' our
master cri
was entr
ated.

The crea
of the yp
crites

To the Reader.

foz a sure token of euerlastinge damnaci
on yf a man be hanged. ffoz it is witten
in their laswe. Deut. xxi. cursed is who so
euer hangeth on tree. Moyses also in the
same place commaundeth / yf any man be
hanged / to take him downe the same day
and bury him / ffoz feare of polluting or de
filing the cōtre / that is / lest thei shulde
bzing the wꝛath and curse of god apō th
em. And therfoze the wicked Jewes thē
selues / which with so venomous hate
persecuted the doctrine of Chꝛist / and did
all the shame that they coude do vnto hē
(though they wolde sayne haue had Cri
ste to hange stil on the crosse and there to
rotte / as he shulde haue done by the Em
perours laswe / yet ffoz feare of defylinge
their sabboth and of bzinging the wꝛath
and curse of god apō them) begged of pi
late to take him downe. John. xix. Which
was agēst them selues. ffinally whē th
ey had done al they coude / and that thei
thought sufficiēt / and when Chꝛist was
in the herte of the erth & so many billes
pollaxes aboute him / to kepe him downe
& whan it was past mans helpe: thē hol
pe god. whan man coude not bzing him
agayne & Gods trueth fette him agayne.
The othe that god had swozne to Abra
ham / to Dauid / & to other holy fathers and
pꝛophetes reysed him vp agayn / to blesse
& to saue all that beleue in him. Thus be
came

Gods true
h woꝝke.
h woꝝders
make the
he wꝛite
he off the
pocryptes
olythnes

To the Reader F.iiii

came the wisdom of the ypocrites / foolishnes. So this was written for thy learning and comforte.

How wonderfully were the children of Israel locked in Egypte: In what tribulacion / combzaunce and aduersyte were they in: The lande also that was promysed them / was ferre of / and full of grea-
te cities / walled with hye walles vp to the skye / and enhabited with grea-
te geauntes: yet gods trueth brought them oute of Egypte and planted them in the lande of the geauntes. This was also written for our learning. For there is no power agest gods / nether any wysdome agensie gods wysdom / he is stronger and wyser then al his enymes what holpe it Pharaon to do vnder the men children: So litle / I feare not / shall it at the last helpe the Pope / and his bilshops to burne our men children which manfully confesse that Iesus is the lord / and that there is no other name geuen vnto men to be saued by / as Peter testifieth Act. iiii. who dyed by red see: who slew Goliath: who dyd all those wonderfull deades which thou readest in the Wyble: who deliuered the Israelites euermoze from thraldome and bondage / as sone as they repented & turned to god Faith verely and gods trueth / & the trust in the promyses which he had made. Reade the Heb. the. x. chap. for thy consolation
when

The cap-
uite of the
Israelite
vnder Ph-
rao.

Pharaon
slew the
men chil-
derne.

To the Reader.

How Mo
es confor
eth the Is
raelites.

When the childerne of Israel were re
ady to dispeare for the greatnes and mul
titude of the Geauntes / Moses confor
ted them ever sayenge. Remembze what
your lozde god hath done for you in Egp
pte / his wonderfull plages / his miracles
his wonders / his myghty hande / his stret
ched out arme / and what he hath done for
you hitherto. He shall destroye them / he
shall take their hertes from them / and ma
ke them feare / and flee befoze you. He shal
stozme them / and sterc vp a tempest amon
ge the / and scater them / and bzing the to
noughte. He hath swozne / he is true / he
swyll fulfill the promyses that he hath ma
de to Abraham / Isaac / and Jacob. This
is wozitten for our lerninge. For verely
he is a true god / and is our god as wel as
theirs / and his promyses are with vs as
well as with them / and he presente with
vs as well as he was with them. Yf we
aske we shall obteyne / yf we knocke he
swyll open / yf we seke we shall fynde yf
we thurst / his trueth shall fulfill oure lu
stes. Chziste is with vs vntyll the woꝝl
des ende. What the last. Let litle flocke be
bolde therfoze. For if god be on our side:
what mater maketh it who be agenst vs
be they bishops / cardinals / popes or what
so ever namys they will.

Gods tru
th fightet
or vs.

God tried
the faith of
his chil
zen.

Marke this also / yf god sende the to p
see / and promyle to go with the / to bzing
ge the

To the Reader Jo.b.

Be the safe to lande/he will reyse vp a tē-
pest agens the/to proue whether thou wilt
abide by his woꝛde/ and that thou maist
seale thy faith and perceaue his goodnes/
foꝛ if it were all wayes saye whether/
and thou neuer brought into such ieopar-
dy whence his mercy only deliuered the/
thy faith shuld be but a presumption/and
thow shuldest be euer vntthankful to god
and mercylesse to thy neybour.

Yf god promyse riches/the waye ther
to is pouerte. whom he loueth /hī he cha-
steneth/whom he exalteth/he casteth do-
ne / whom he saueh / he damnethe fyrst.
He bringeth no man to heauen/excepte he
sende him to hell first. Yf he promyse lyfe
he sleth first/whē he byldeth/he chasteth
all doone first. He is no patcher / he can
not bylde on a nother mans foundacion.
He wyll not worke vntyll all be past re-
medy/and brought vnto such a case /that
man maye se how that his hande /his po-
wer/his mercye/ his goodnes and trueth
hath wrought all together. He wil let no
man be partetaker with him of his pray-
se and gloꝛye. His workes are wonderful
& cōtrary vnto mans workes: w ho euer
saue he deliuered his awne sonne /his on-
ly sonne/ his dere sonne/ vnto the deeth
and that foꝛ his enymies sake / to wyne
his enymie/to overcome him with the loue/
that he myghte se loue / & loue agayn/and
of loue

God woꝛ-
keth back-
warde.

To the Reader.

of loue to do lykwise to othermen/and to overcome them with well doing?

Joseph .

Joseph sawe þ sonne & the mone & .xj. sterres woꝝ shippinge him. Neuer thelesse per that came to passe/god layd him wher he coulde nether se sonne/ner mone/ner any sterre of the skye / and that many yeres/ & also vnderferued/to nourtoure him to humble / to meke & to teache him Gods wayes/and to make him apte ād mete for the rowme and honour agenst he came to it/that he myght perceaue & feale that his came of god/and that he myghte be stronge in the spzite/ to minister it godly.

Israelites

He promised the childern of Israell a londe with riuers of mylke and hony. But brought them for the space of forty yeres into a londe where not only riuers of mylke & hony were not/but wher so moch as a droppe of water was not/to nourtoure thē and to teach thē/as a father doeth his sonne/and to do thē good at the later ende/and that they might be strōge in their spzite/and soules /to vse his gyftes and bene fites godly / and after his will.

Dauid .

He promysed Dauid a kyngdome /and immediatly stered vp kyng Saul agenst him/to persecute him/to hunt him/as men do hates with grehoundes/& to feret him out of euery hole / & that for the space of many yeres/to tame him/to meke him/to kyll his lustes / to make hym feale other mens

To the Reader Jo. b.

mens diseases/to make him mercysfull / to make him vnderstonde that he was made kynge to mynister and to serue his bzytherne / and that he shulde not thinke that his subiectes were made to minister vnto his lustes / and that it were lawfull for him to take awaye from them lyfe & goodes at his pleasure.

¶ That oure kynges were so nurtered now adayes / which oure holy byss hopes teache of a farre other maner / sayenge / your grace shall take your pleasure: ye take what pleasure ye lust / spare nothinge we shall dispence with you: we haue power / we are gods vicars. And let vs alone with the realme / we shall take payne for you / and se that nothinge be well / your grace shall but defende the faith only.

¶ Let vs therfore loke dyligently wher vnto we are called / that we disceane not our selues / we are called / not to dispute as the Popes disciples do / but to dye with Christ / that we maye lyue with him / and to suffre with him / that we may regne with him. & we be called vnto a kingdom / that must be wonne with suffring only / as a seke man winneth health. God is he that doth all thinge for vs / and syghteth for vs / and we do but suffre only. Christ sayth. John. xx. As my father sent me / so sende I you. And Joh. xv. Yf they persecute me then shall they persecute you. Math.

x. sayth

How will
hopsinstr
uct kinges

where to
a Christen
is called.

Our fygh
tinge is to
suffre why
le god fig
hteth for
vs.

To the Reader.

The wis-
dome of p
serpente,

x. saith Christe. I sende you forth as shepe amonge wolues. The shepe fyght not but the shepharde fyghteth for them/and careth for the. Be harmeles as doves therfore/saith Christ/and wyse as serpentes. The doves imagen no defense/ner seke to auenge them selues. The serpentes wyldome is to kepe his heed/and those partes wherin his lyfe resteth. Christ is oure heed/and gods worde is that wherin our lyfe resteth. To cleue therfore last vnto Christ/ad vnto those promises whiche god hath made vs for his sake/is our wyldome. Beware of men (saith he) for they shall deliuer you vp vnto their counsels/and shall scourge you. And ye shall be brought before rulers and kynges for my sake. The brother shall betraye or deliuer the brother to deeth/and the father the sonne. And the children shall ryle against father and mother/and put them to deeth. Here what Christ saith moare. The disciple is not greater than his master/nether the seruaunte greater or better than his lord/If thei haue called the goodman of the house Beelzebub/howe moch rather shal they call his householdes seruautes so? And Luke. xiii. saith Crist which of you disposed to bylde a toure/sitteth not downe first/and counteth the cost whether he haue sufficiente to performe it? lest when he hath layed the foundacion and then

To the Reader. f. bis

and then not able to perfozme it / all that Demaketh
beholde/begynne to mocke him / sayenge a mocke of
this man began to bylde/and was not a. him selfe
ble to make an ende. So lykewyle none that callet
of you that for saketh not al that he hath th not the
can be my disciple. who so ever therfore ende per
casteth not this a foze hande/ I must lea. he begyne
perde lyfe/goodes honoure/ woꝛthepe ad
all that ther is/for Chzistes sake/ discea.
ueth him selfe/and maketh a mocke of hi
selfe/to the godlesse ypocrites & infideles
Roman can serue two masters/god/ & mā
mon/that is to saye / wicked ryches also.
Mat. vi. thou must loue Chzist aboue all
thinge. But that doest thou not / yf thou
be not redy to forlake all for his sake / yf
thou haue forlaken all for his sake / then
art thou suer that thou louest him: Trib.
ulation is our righte bapty m/ & is signifi
ed bi plunging into the water/we that ar
baptised in the name of Chzist (saith Pa
ul Ro. vi.) ar baptised to dye with him.

How is p
Dope sure
w taketh
al for criss
es sake b
ut forlake
th nougte
Tribulati
on is oure
baptim.

The spirite/thoꝝow tribulation pur
geth vs/ & kylleth our fleshy witte/ oure
woꝛldly vnderstanding / and belyp wyl
dome/and filleth vs full of the wylsom of
god. Tribulation is a blessinge that com
meth of god/as witneseth Chziste mat. v
Blessed ar thes that suffre psecutiō for ri
ghtwisnes sake/ for theirs is p kīgdom
of heuē. Is this not a cōfoꝛtable woꝛde?
who ought not rather to chose & desire to
be blessed

Tribulati
on is a ble
sing.

To the Reader.

be blessed in Christe in a lytle tribulaciō
than to be cursed perpetually with the
worlde for a lytle pleasure?

Prosperi = Prosperite is a right curse/and a thing
is a curse ge that god geueth to his enymes. wo be
to you riche saith Christ Luke. vi. Wo ye
haue poure consolation/wo be to you ful
for ye shall hongre/wo be to you that la-
ugh/for ye shall wepe/wo be to you whē
men prayse you. for so did their fathers
to the false prophetes yee and so haue our
fathers done to the false ypocrites. The
ypocrites with worldly preaching haue
not gotten the prayse only / but euen the
possessions also/and the dominion/and ru-
le/of the whole worlde.

Tribulaci Tribulation for righteousnes/is not a
on is y gif blessinge only / but also a gyfte / that God
te of God, geueth to none saue his speciall frendes
The Apostles Act. v. reioysed that they
were counted worthe to suffre rebuke for
Christes sake. And Paul. ii. Timothy. iij
saith. All that will lyue godly in Christe
Jesu must suffre persecution, And Phi. i.
saith. To you it is geuen not only to bele-
ue in Christe / but also to suffre for his sa-
ke. Here seist thou / that it is Gods gyfte /
to suffre for Christes sake. i. Pet. iij. saith
Happy are ye / yf ye suffre for the name of
Christ / for the glorious spirite of God re-
steth in you. Is it not an happy thinge to
be sure that thou arte sealed with Gods
spiri,

To the Reader .f. viii

spirite to everlastynge lyfe. And verelye thou art sure therof / yf thou suffre paciētly for his sake. By sufferinge art thou sure. But by persecutinge canst thou neuer be sure.

wherby
then are
Dope and
Bishopes
sure.

For Paul Roma. v. saith. Tribulation maketh feelinge / that is it maketh vs feele the goodnes of god / and his helpe / and the woorkynge of his spirite. And in .xii. chap. of the .ii. Pistle / to the Corinthiāns the Lorde sayde to Paul / my grace is sufficient for the. For my strength is made perfecte thowso wekenes. Lo / Christ is neuer stronge in vs / tyll we be weake. As our strength abateth / so groweth the strength of Christ in vs / when we are clene emptyed of our owne strength then are we full of Christes strength. And loke how moch of oure owne strenght remaineth in vs / so moch lacketh there of the strenght of Christe. Therfore saith Paul in the sayd place of his second pistle to the Corinthiāns. Merely gladly will I reioyse in my weaknes / that the strength of Christe maye dwell in me. Therfore haue I delectation saith Paul in infirmities / in rebukes / in neede / in persecucions / and in anguysh for Christes sake. For when I am weake / then am I stronge / meaninge that the weakenesse of the flesh is the strength of the spirite. And by flesh / vnderstande witte / wysdome and all that is in a man before

Flesh.

To the Reader.

before the spirite of god come/ & what so
euer springeth not of the spirite of god/ &
of gods woꝝde/and of lyke testimonies is
all the scripture full.

Beholde god setteth before vs a blessing
ge/and also a curse. A blessing verely and
that a glorious/and an everlasting/ yf we
suffre tribulaciō and aduersite with oure
loꝝde and sauoure Christ. And an everla
stinge curse/ yf for a lytle pleasures sake/
we withdraue our selues from the cha
risme and nurture of god/ wherewith
he teacheth all his sonnes/and fashioneth
thē after his godly wyll/and maketh thē
perfecte / as he dyd Christ / and maketh
them apte and mete vessels to receaue his
grace/and his spirite that they might per
ceauē and feale the excedinge mercy / whi
ch we haue in Christ /and the innume
rable blessinges/and the vnspeakable en
heritaunce/where to we are called / and
chosen and sealed in our sauoure Jesus
Christ / vnto whom be prayse for ever.
Amen.

The differ
ence bet
wene the
childꝛene
of god and
of þe deuell

Finally whom god choseth to regne
everlastyngly with Christ / him sealeth
he with his myghtye spzite/and powzeth
strength into his herte to suffre afflictio
ns also with Christ / for beringe witnes
nes vnto the trueth. And this is the dif
ference betwene the childerne of god and
of saluacion/and betwene the childꝛen of
the

To the Reader Fo. ix

the deuyl and of damnacion / that & childe
derne of god haue power in their hertes
to suffre for gods woꝛde / which is their
lyfe and saluacion / their hope and trust /
and wherby they lyue in the soule & spꝛi
te befoze god. And the childe of the de
uyl / in tyme of aduersite / fle from Chri
ste / whom they folowed faynedly / their
hertes not sealed with his holy and my
ghty spꝛite / and get them to the stonde
of their right father the deuell / and take
his wages / the pleasures of this woꝛl
de which are the earnest of euerlastyng
damnacion. which cōclusion the .xii. chap
ter to the Hebrewes well confirmeth sayn
ge. My sonne despise not the chastisinge
of the Loꝛde / neither saynte when thou
art rebuked of him. For whom the loꝛde
loueth / him he chastiseth : yee & he scour
geth euery sonne / whom he receaueth.
No / persecution and aduersite for the tru
eth sake / is gods scourge / and gods rodde /
and pertayneth vnto all his childe in
differently. For when he saith / he scour
geth euery sonne / he maketh none excep
tion. Moare ouer sayth the sette / yf ye
shall endure chastisinge / god offereth him
selfe vnto you / as vnto sonnes. what son
ne is it that the father chastiseth not? Yf
ye be not vnder coꝛrection (where of all
are partetakers) then are ye bastardes &
not sonnes.

The deu
uels wa
ges.

All God
children
are vnder
chastisinge

To the Reader.

Foꝛ as moch then as we must nedes be
baptysed in tribulations/ and go thow
the red see/ and a greate and a fearful wil
dernes/ and a lande of cruell geauntes/ in
to our naturall cōtre : ye and in as moch
as it is a playne earnest / that ther is no

Which wa
ye go the
hpyl hopes
to heuen
then.

Another waye into the kyngdome of ly
fe/ then thow persecution / and sufferin
ge of payne/ and of very deeth/ after v en
sample of Chziste: Therfoze let vs arme
our soules with the comfozte of the scrip
tures. How that god is euer ready at han
de in tyme of nede to helpe vs. And how
that soch tyzauntes/ and persecuters / are
but gods scourge/ and his rodde/ to chasti
se vs. And as the father hath all waye in
tyme of coꝛreccion the rodde faste in his
hande/ so that the rodde doeth nothings
but as the father moueth it/ euen so hath

The tyza. god all Tyzauntes in his hande/ and let
untes haue teth them not do whatsoeuer thei wolde
not power but as moch only as he appointeth them
to do what to do/ and as ferfoꝛth as it is necessary foꝛ
thei wolde vs. And as when the childe submitteth
him selfe vnto his fathers coꝛreccion/ and
nurtoure/ and humbleth him selfe al togi
ther vnto the will of his father/ then the
rodde is taken awaye : euen so when we
are come vnto the knowledg of the righ
te waye / and haue foꝛsaken / oure awne
wil/ & offer our selues clene to the will of
god/ to walke with waye soeuer he will
haue

To the Reader fo. r.

haue vs: then turneth he the tyrauntes.
Or els yf they enforçe to perseute vs a
ny farther/ he putteth them out of the wa
ye/ according to the conforstable ensampe
les of the scripture.

Moreover let vs arme our soules wth the p^{ro}mises both of helpe / & assisteⁿce m^yles o
& also of the glorious rewarde that folo^w god ar c
w^{er}th- Great is your rewarde in heuen sa^y fortable
yth Crist Mat. v. And he that knowled^{ge} they are
geth me before men/ him wil I knowled^{ge} comfort
ge before my father that is in heuē. Mat.
x. And call on me in time of tribulation &
I wil delyuer the psal. lxx. And behold
the eyes of the lo^rde ar ouer thē that fea
re him/ & ouer thē that trust in his mercy
To delyuer their soules frō death / & to sa
de thē in tyme of hongre psal. xlii. And i
the. xlii. psal. saith Dauid: the lo^rde is
w^{it}ne thē that are trobled in their hertes/ &
the meke in sp^{ir}ite wil he saue. The tribu
lacions of the righteous are many / & oue
of them al wil the lo^rde deliuer thē. The
lo^rde kepeth al the bones of them/ so tha
at not one of thē shalbe b^rosed. The lo^r
de shal redeme the soules of his seruann
ces. And of soch lyke consolation are all
the psalmes ful: wolde to god whē ye re
de thē ye vnderstode thē/ & mat. x. whē they
deliuer you take no thought wat ye shal
saye. It shalbe geueⁿ you iⁿ same houre wa
hat ye shal saye. For it is not ye that spe
ake: but iⁿ sp^{ir}it

To the Reader.

Sprite of youre father which speaketh in you. The very heares of your heedes are numbred saith Christ also Math. x. of god care for our heares/he much moare careth for our soules which he hath sealed wth his holy sp^{ir}ite. Therfore sayth Peter. i. pet. iii. Cast all your care upon him: for he careth for you. And Paul. i. Corint x. saith: god is true he wil not suffre you to be tempted aboue your myght. And psal. lxxi. Cast thy care upon the lord.

Christians care

Let thy care be to prepare thy self wth all thy strength/for to walke wth swa^{re} he wil haue the / and to beleue that he will soo w^{it}h the / and assiste the / and strength the agens all ty^{ra}untes / and deliuer the out of all tribulation. But wh^{at} waye or by what meanes he will doo it / that committe vnto him / and to his godly pleasure / and wil dome and cast that care upon him. And though it seme neuer so vnlykely / or neuer so impossible / vnto natural reason / yet beleue stedfastly that he will do it. And then shall he accordinge vnto his olde vse chaunge the course off the worlde / even in the twinkeling off an eye / and come sodenly upon oure ge^auntes as a thefe in the night / and compassse them in their wiles and worldly w^{is} dome / when they c^{re}pe peace and all is safe / then shall their sorowes begynne / as the panges of a woman that traueleth wth childe

To the Reader. J. xi.

childe. And then shall he destroye them /
and delyuer the / vnto the glorious pray-
se of his mercy and trueth. Amen.



As perteininge to the
em that despise gods wo-
orde / counting it as a ph-
antasy or a dreame / and
to them also that for fea-
re of a lytell persecution
fall from it / let this befo-

The dis-
fers per-
cuters an-
they that
fall fro the
woorde as
threatened

re thyne eyes. How God sens the begyn-
ning of the woelde / befoze a generall pla-
ge / euer sente his true prophetes and pre-
achers of his woerde / to warne the peo-
ple / and gaue them space to repente.

But they for the gretttest part of the / hac-
dened their hertes / and persecuted the wo-
orde that was sent to saue them. And the
god destroyed them vtterly and toke the
cleane from the erthe. As thou seyst wh-
at folowed the preachinge of * Noe in
the olde woelde / what folowed the prea-
chinge of * Loth amonge the Sodomites
* and the preachinge of Moyses and
* Aaron amonge the Egipcians / and th-
at sodenly agenst all possibilitie of mans
wittel. Moreover as ofte as the chyliden
of Israell fell from god to the woelship-
pinge of images / he sente his * prophetes
vnto them. And they persecuted and wa-
red harde herted. And then he sent them
into all places of the woelde captiue.

Noe.

Loth.
Moyles
Aron.

The Pro-
phetes.

Will. * Last

To the Reader

218
✠ Last of al he sent his awn sonne to the
And they waxed moare harde herted the
euer befoze. And se what a fearfull exam-
ple of his wzath & cruell vengeance he
hath made of them to al the wo:ld e now
al most fyftene hundred yeres.

oldas
They be
rituall
at is de-
lish/ for
e deupl
a spzite.
Unto the olde bzitens/also which dw-
elled where our nation now doeth/ prea-
ched Gyl das & rebuked them of their wea-
kednes & prophesied both to the spiritu-
all (as they will be called) and to the laye
men also/ what vengeance wolde folow
except they repēted. But they waxed har-
de harted. And god sent his plagues & pesti-
lences amonge the/ and sent their enymies
in upon them on euery side and destroyed
them vtterly.

Marke also how Christ threatneth the
that forsake him for what soeuer cause it
be: whether for feare / eyther for shame/
eyther for losse of honoure/ frendes / lyfe
or goodes: He that denyeth me befoze
men/him will I denye befoze my father
that is in heuen. He that loueth father or
mother moare then me/is not wo:thy of
me. All this sayth he Mat. x. And Mat.
xiii. he sayth. who so euer is ashamed off
me or my wo:des amonge this aduouto-
urs & synfull generacion: of him shall the
sonne of man be ashamed/when he com-
eth in the glozie of his father wyth his
holy angels. And Luke. ix. also sheweth th-
at lay

To the Reader. f. xii

at layeth his hande to the plowe & loketh
backe/ is mete for the kingdom of heuen.

Neuerthelesse yet yf any man haue resi-
sted ignozantly as Paul dyd / let hym lo-
ke on the trueth which Paul wzore after
he came to knowlege. Also yf any mā cle-
ane agens his herte / but ouercome with
the weakenes of the flesh/ for feare of per-
secucion/ haue denyed as Peter did/ or ha-
ue delyuered his boke/ or put it aswawe se-
cretly. Let him (yf he repente) come agay-
ne/ & take better holde/ & not dispeare / or
take it for a signe that god hath forsaken
him. For god oftē tymes taketh his stren-
ght euen from his very electe/ when they
other trust in their awne strenght/ or are
negligente to call to him for his strenght.
And that doeth he to teach them / & to ma-
ke them feale/ that in the fyze of tribula-
cion for his wordes sake nothynge cā en-
dure & abyde/ saue his worde & that strēg-
th only w he hath promysed. For which
strenght he wil haue vs to praye vnto hi
nyght and daye withall instance.



What thou maist perceaue howe
that the scripture ought to be
in the mother tonge / and that
the reasons which oure spzi-
tes make for the contrary ar but Sophi-
stry/ and false wiles to feare the from the
light/ that thou mightest folow the blyns
defolde/ and be their captiue / to honou-
re their

God rece
uith them
that come
agayne.

why Go
letteth h
electe fal.

That the
scripture
ought to be
in the En-
glish toge

To the Reader

their ceremonies & to offer to their help,

First god gaue the childern of Israel a lawe by the honde of Moses in their mother tōge: & all the pphetes wrote i their mother tonge/ and all the Psalmes were in their mother tōge. And ther was Crist but figured & described in ceremonies / in redlets/ in parables & in darke pꝛophesies what is the cause that we maye not haue the olde Testament with the newe also/ which is the light of the olde / & wher in is openly declared befoze thyne eyes that which ther was darkely pꝛophesied I can imagen no cause verely / excepte it be that we shulde not se the woꝛke of an eccrist/ & iugglinge of ypocrites: what shulde be the cause that we whiche walke in the bꝛode daye/ shulde not se / as well as they that walked in the night/ or that we shulde not se as well at none/ as they dyd in the tꝛwyghte? Came Christe to make the woꝛlde moare blynde? By this meanes Crist is the darkenes of the woꝛlde and not the light as he sayth him self, John. viii.

Moreouer Moyses saith Deut. vi. Heare Israel/ let these woꝛdes which I commaunde the this daye sticke fast in thyne herte/ & whette them on thy childern and talke of them as thou sittest in thine house/ & as thou walkest by the waye / & whē thou lyest downe/ & when thou rystest vp /
and byn

To the Reader J. xlii

& bynde them for a token to thine hande
and let them be a remembrance betwene
ne thine eyes/and write the on the postes
& gates of thine house. This was commaun-
ded generally to all men: how cometh it
that gods worde pertaineth lesse to vs th-
an to them? Yee how cometh it that our
Moyseles forbidd vs & commaunde vs the
contrary/and threat vs yf we do/& wil not
that we once speake of gods worde: how
can we whette gods worde (that is put
it in practyse/vse & exercise) apō our chil-
derne and householde / whē we are violent-
ly kepte from it & know it not: How can
we (as Peter commaundeth) geue a reason
of our hope/when we wote not what it
is that god hath promised/or what to ho-
pe: Moyles also commaundeth in the said
chapter: yf the sonne aske what the testia-
monies/lawes/& obseruaunces of the loz-
de meane/that the father teach him: yf ou-
re childerne aske what oure ceremonies
(which are mo then the Jeweses ware)
meane. ✠ No father can tell hys sonne,
And in the xi. chapter he repeteth all ag-
ayne for feare of for gettinge.

They will saye happily / the scripture
requyrezeth a pure mynde and a quiete myn-
de. And therfore the laye man because he
is altogether combzed with wordly bu-
synes/can not vnderstonde them: yf that
be the cause /then it is a playne case/that
our

Monerly
John hys
goostly ch-
ilderne.

To the Reader.

Our p̄lates vnderstonde not the scriptu-
res them selues. For no laye man is so tā-
gled with worldly busynes as they are.
The greate thinges of the worde ar mi-
nistred by thē. Nether do the laye peple
any great thinge; but at their assignement
Yf the scripture were in the mother ton-
ge they wil saye/then wolde the laye peo-
ple vnderstonde it euery mā after his ow-
ne wayes: wherfoze serueth the curate
but to teach them the right waye: wher-
foze were the & holydayes made/ but that
the people shuld come & lerne: Ar ye not
abominable & scolemasters/ in that ye ta-
ke so great wages / yf ye will not teach?
If ye wold teache / how coulde ye do hit
so well and w̄ so great profit/ as whē the
laye people haue the scripture before thē
in their mother tonge? For then shulde
they se by the order of the texte/ whether
thou iuggledst or not. And then wolde
they beleue it/ because it is the scripture
of god/ though thy lyuinge be neuer so ab-
ominable. & where now because your
lyuinge/ and your preachinge are so con-
trary/ and because they grope out in euery
sermone your open & manifest lyes / & sm-
ell your insatiabable couetousnes / they be-
leue you not / when you preach trouth.
But alas/ the curates them selues (for the
most parte) wote no moare what the new
we or olde testament meaneth/ then do þ
Turkes

Holy dayes.

Our scole
masters ta-
ke greate
wages but
teach not.

why the
preachers
are not be-
lieued whē
they saye
trouth.

The cura-
tes wotte
not what.

To the Reader J. xiiij

Turkes. Neither know they of any moor a Bibyll
re then that they reade at masse/matēs / & meanith
euenlonge/which yet they vnderstode not
Neither care they but euen to mumble vp
so moch euery daye (as the ppe and popin
gay speake thei wote not what) to fyl the
ir belyes with all. If they wchill not let
the laye mā haue the woꝛde of god in his
mother tonge. yet let the prestes haue it
which for a grete parte of them do vnder
stode not latine at al / but syngge & saye / &
patter all daye / with the lyppes only / th=

The prestes vnder-
stode no la-
tine.

Christ commaundeth to cherch the scri-
ptures Joh. v. Though that miracles be
re recoꝛde to his doctrine / yet desired he
no fayth to be geuen ether to his doctrine
oz to his miracles / without recoꝛde of
scripture / whē Paul preached. Actes. xviij
p other cherched p scriptures dayly / whe-
ther thei were as he alleged the / whi shal
not I lyke wyse se / whether it be p scrip-
ture that p allegest : yee why shal I not
se p scripture / & the cirtūstāces / & what go-
eth befoze & after / that I maye know wh-
ether thine interpretatiō be p right sence
oz whether p iugglest / & dꝛawest p scriptu-
re violētly to thy fleshly purpose : oz whe-
ther thou be about to teach me / oz to dis-
ceauc me. Crill saith that ther shal come
falle pphetes in his name & saie that thei
shē selues as Christ / that is / they shal so
preac

cherch p
scriptures

To the Reader.

Best crist
known
his dea
es.

A severell
kingdom.

Seuerell
awes.

What crist
wuleth fre
y/the Do
e bindeth
o loose it
again for
nony.

A secret
counsel.

preach Crist that men must beleue in the
in their holynes & thinges of their imagi
nacion without gods worde: yee ad that
agent Crist oz Anticrist that shall come
is no thinge but soch false pzophetes/that
shall iuggle with the scripture/ad begile
the people with false interpretations/as
all the false pzophetes/scribes & pharises
did in the olde testamente. Now shall I
knowe whether ye are that agent Crist
oz false pzophetes oz no /seyng ye wyl
nott let me se how ye allege the scriptu
res: Crist saith: by their deades ye shall
knowe them. Now when we loke on yo
ure deades/wc se that ye are all sworne
to gither/& haue separated your selues fr
om the laye people/& haue a severall kin
gdome amonge your selues/& severall la
wes of your awne makinge / wher wpyth
ye violently bynde the laye people that
neuer consented to the makynge of them.
A thousande thinges forbide ye which
Christ made free/& dispense with them a
gayn for money. Nether is ther any exce
ption at all/but lacke of money / ye haue
a secret counsell by your selues. All oth
er mens counceles & secretes knowe ye / &
no man yours/ye seke but honoure/ rich
es/promocion/auozite /and to regne ou
er all/& wil obeye no man/ yf the father
geue you ought of curtesie/ ye will copel
the sonne to geue it violently whether he
will oz

To the Reader f. xv.

Will oꝛ not by craft of your awne lawes
These deades are agent Chꝛist.

When an hole parꝑsh of vs hyꝛe a sco-
lemaster to teach our childꝛen / what rea-
son is it that we shulde be compelled to
paye this scolemaster his wages / and he
shulde haue lycens to go wher he wyll /
& to dwell in a nother contre / & to leue ou-
ur childꝛen vn taught? Doeth not the po-
pe so? Hauer we not geuen by our tythes
of curtesy to one soꝛ to teach vs gods woꝛ-
orde. And cometh not the Pope & cōpel-
leth vs to paye it violently to them that
neuer teach? Taketh he not one person
which cometh neuer at vs / yee one shall
haue v. oꝛ. vi. oꝛ as many as he can get / &
swotteth oftentymes wher neuer one off
them stondesth. Another is made vicar-
re / to whom he geueth a dispensacion to
go wher he will / & to set in a parꝑsh pꝛ-
este which can but mynister a soꝛte of do-
me cerimonies. And he because he hath
most laboure / & leest pꝛofit / polleth on his
parte / & fetteh here a masse peny / there a
trental / yonder dirige money / & foꝛ his b-
eyderoyle / with a confession peny / & soch
lyke. And thus are we neuer taught / & ar-
yet neuerthelesse compelled: ye compolde
to hyꝛe many costly scolemasters. These
deades are verely agent Chꝛist. Shall we
therfoꝛe iudge you by your deades / as cr-
ist commaundeth? So are ye false pꝛophe-
tes

Person;

Vicar.

Parish
pꝛest.

To the Reader

and the disciples of Antichrist or of agene Christ.

The sermons which thou readist in þe Actes of the apostles/ & all that the apostles preached/were no doute preached in the mother tonge. Why the might they not be written in the mother tonge? As yf one of vs preach a good sermon why may it not be written? S. Hierom also translated the Bible in to his mother tonge. Why maye not we also? Thei wil saye it can not be translated into our tonge it is so rude. It is not so rude as they are false lyers. For the Greke tonge agreeth moare with the english then with the latine. And the properties of the Hebrue tonge

The properties of the hebrue tonge agree with the english.

agreeth a thousande tymes moare with the english then with the latine. The maner of speaking is both one/so that in a thousande places thou needest not but to translate it in to the english worde for worde/ whē thou must seke a compasse in the latyne/ & yet shalt haue moche worke to translate it wel faueredly/so that it haue the same grace & swetnesse/lence & pure vnderstandinge with it in the latyne as it hath in the Hebrue. A thousande partes better maye it be translated in to the english/then into the latyne: yee & except my memozy faile me/ & that I haue forgotten what I redde when I was a child thou shalt finde in the english cronycle

how

To the Reader f. xvi

how that kynge * A delstone caused the kynge.
holy scripture to be translated into the to A delston
ge that then was in Englonde / and how
the pzelates exhorted him therto.

Whoeuer seynge that one of you euer Contrary
preacheth contrary to another. And when Preaching

two of you mete / the one disputeth and
brauleth with the other / as it were two
scoldes. And for asmoche as one holdeth Contrary
this doctoure and another that. One solo
weth dans / another S. Thomas / another
Bonauentur / Alexander de Hales / Ray-
monde: Lyze: Rycot: Dozbell: Polcott:

Coza: Crumbet / Hugo de Santo Vito
re: de monte regio: de nouabilla: de media
villa: & soch lyke out of numbze. So that
yf thou haddest but of euery auctor one bo
ke / thou couldest not pylc them vp in any
ware house in London / and euery auctor
is one contrary to an other. In so gret di
uersite of sprites how shall I know who
lyeth / and who saith trouth: wherby shall
I trye and iudge them: Merely by Gods
woorde: which only is true. But how shall
I the do whē thou wilt not let me se the
scripture: Maye saie they / the scripture is
so harde that thou couldest neuer vnderstand
it but by the doctours. That is I must
measure the meteyarde by the cloth. He
re be twenty clothes of dyuers lengthes
and of diuers bredthes How shall I befo
re of the length of the meteyarde by the

I sup.

To the Reader


I suppose rather I must be first sure of the
length of the meteyarde / & therby measu-
re & iudge the clothes. Yf I must first bele-
ue the doctoure / then is the doctoure first

Antichrist true / & þe trueth of the scripture dependeth
turneth þe of his trueth / & so the trueth of god spin-
notes of þe geth of the trueth of man. Thus Antichrist
tre vpwat turnith the notes of the trees vpwarde.
de .

What is the cause that we dāne some of
Origenes woꝝkes & alowe some? How
knowe we that some is heresy and some
not? By þe scripture I trowe. How know
we that S. Austyn (which is the best of
one of the best that euer woꝝot apon þe scri-
pture) woꝝot many thinges amysse at the
begynnyng / as many other doctours do

The scrip-
ture is the
criall of al
doctrine &
the ryght
which non

Merely by the scriptures / as he hi self
well perceaued afterwarde when he lo-
ked moare diligently apon the / & reuoked
many thinges agayne. He woꝝote of mas-
ny thinges which he vnderstode not why
he was newly conuerted / per he had tho-
roswly sene the scriptures / and folowed
the opinions of Plato / and the commune
persuasions of man^{er} wysoome that were
then famous.

They will saye yet moare shamefully
that no man can vnderstande the scriptures
without philautia / that is to saye phi-
losophy. A man must first be well sene in
Aristotel per he can vnderstode the scrip-
ture saye they.  Aristoteles doctri-
ne

Philoso-
phy.

Aristotel.

To the Reader J. xviij

ne is/that þ world was without begyn
ninge & shal be without ende/ & that þ first
man neuer was and the last shal neuer be
And that god weth al of necessite/nether
careth what we do/nether will aske any
accomptes of that we do. without this do
ctrine how coude we vnderstonde the
scripture that sayeth/ god created þ worl
de of nought/ & god worketh all thinge of
his fre wil & for a secret purpose / & that
we shal all ryle agayn/ & that god will ha
ue acomptes of all that we haue done in
this lyfe. Aristotle sayth. Geue a man a
lawe & he hath power of hym selfe to do
or fulfill the lawe & becometh ryghteous
with working ryghteously. But Paul &
al the scripture saith/that the lawe doeth
but utter synne only and helpeth not. Ne
ther hath any mā power to ddo the lawe
tyll the spzite of god be geuen hym thoro
we saith in Chzist. Is it not a madnes th
en to saye that we coude not vnderstonde
the scripture without Aristotle? Aristot
les righteousnes & all his vertues spring
of a mans fre will. And a turke & euery in
fidele & ydeler maye be righteous & ver
tuous w that righteousnes and those ver
tues. Moreover Aristotles felicity & bles
sednes stodeth in auoydng of all tribula
cions & in riches/health/honour wor ship
frendes and auozite / w felicity pleaseth
our spiritualte well. Now without the

Scripture

Aristotle

Paul.

Aristotle

To the Reader.

- Serf. se and a thousand such like poyntes couldest thou not vnderstande.
Scripture w^e sayeth that righteousnes cometh by crist & not of mans wil/ & how that vertues are frutes & giste of gods sp^{ir}ite/ & that crist blessed vs in tribulaciōs/persecucion and aduersite: How/ I saye/couldst thou vnderstande the scripture without.

Philosophy Paul.
Philosophy/in as moch as **Paul** Collos.ii. warned the to beware lest any mā shuld spoyle them (that is to saye / robbe them of their faith in Christ)thowow Philosophy and disceptfull vanities/and thowow the traditions of men and ordinaunces after the worlde and not after the Christ?

X whē no man will teach. Yf we despise god wil teach.
By this meanes then/thou wilt that no man teach another/but that every man take the scripture & lerne by him selfe. Na ye verely so saye I not. & I neuerthelesse saynge that ye wil not teach/ yf any man thirste for the trueth: & reade the scripture by him selfe desiringe god to open the doore of knowlege to him /god for his truethes sake wil & must teach him. How be it my meaninge is that as a master teacheth his p^{re}ntysse to know all the poyntes of the meteyarde/first how many enches/howe many fote/ & the halfe yarde/the quarter & the nayle/ & then teacheth him to mete other thinges therby: & even so wil I that ye teach the peple gods lawe/ & what obedience god requireth of vs to father & mother

X The order of teaching.

To the Reader ¶.xviii

mother/master/lorde/kinge/ & all superiours/and w^h what frenly loue he commaⁿdeth one to loue another. And teach the to know that natural venome and by²th popson/w^h moueth the very bettes of vs to rebelle agēst the ordinaūces and wyll of god/and p^{ro}ue that no mā is righteous in the sight of god/but that we are all dāned by the laswe. And the^e (w^he thou hast meked the^e and feared the^e with the laswe) teach the the testamente and p^{ro}misses w^h God hath made to vs in Crīste/and how mercy full and kinde he is/and how moch he loueth vs in Ch^{ri}st. And teache them the p^{ri}nciples and the grounde of the faith/and what the sacramentes signifie/āⁿd then shall the sp^{ir}ite wo^orke with thy p^{re}achinge and make them seale. So wolde it come to passe/that as we know by naturall w^{ri}te what foloweth of a true p^{ri}nciple of naturall reason: euen so by the p^{ri}nciples of the faith and by the plaine scriptures and bi the circūstaunce of the texte shuld we iudge all mens expositiō and al mens doctrine/ and shuld receaue the best and refuse the worst. I wolde haue you to teach them also the p^{ro}perties and manner of speakinges of the scripture āⁿd how to exvounde p^{ro}uerbes and similitudes. And then yf they goo abzoade and walke by the felde / and medowes off all manner Doctors / and Philosophers /

L.ii. they

To the Reader.

thei conde catch no harme. Thei shuld discerne the popson from the hony / & bring whom nothing but that which is holson

But now do ye cleene contrary. Ye drie them from gods woꝛde and wil let no man come therto / vntyl he haue byn two yeres masters of arte. First they nosele the in sophistry and in benefundatu ✕ And ther coꝛrupte thei their iudgemētis with apparence argumentes / & with alleginge

the scole to them textes of logycke / of naturall philosophy / lautia / of metaphisick / & moꝛall philosophy / & thei cal phy / & of al maner boke of Aristotle / & of corrupt. al maner doctours which they yet neuer thȝ iudge sawe. Moreover one holdeth this / and oientes of ther that. One is a reall / another a nominal. what wonderfull ✕ dreames haue they of their pꝛedicamētes / vniuersales /

Dreames, secōde intentions / qui ditie her scities & relatives. And whether species fundata in chymera be vera species. And whether this pꝛosition be true non enseat aliquid whether ens be equiuocum oꝛ vniuocum. Ens is a voice only saye some. Ens is vniuocum saith another & descendeth into ens creatum & into ens increatum per modos intrinsecos when they haue this wofe brauled, viij. oꝛ. xij. oꝛ moꝛ yeres & after that their iudgementes are vtterly coꝛrupte: then they begynne theyꝛ Diuinite.

Scole diuinite.

Not at the scripture: but euery mā taketh a sondꝛy doctoure / which doctours are as sondꝛy

To the Reader. F. xix

sondry and as dyuers/the one contrarie
 to the other/as ther ar diuers faciōs and
 monstrous shappes/none lyke another/
 monge our sectes of religion. Every reli-
 gion/every vniuersite & al most every mā
 hath a sondry diuinite. Now whatsoeuer
 opinions every man findeth with his do-
 ctoure/that is his gospel and that only is
 true with him/& that holdet he al his life
 longe/& every mā to maintene his doctou-
 re withal/cozrupteth the scripture & fas-
 tioneth it after his awne imaginacion/as
 a potter doeth his claye. Of what texte p
 pzoest hell/swil another pzoue purgato-
 ry/another lymbo patrum/& another the
 assumption of our lady: and another shal
 pzoue of the same texte that an Ape hath
 a fayne. And of what texte the graie freer
 pzoeth that our lady was without ori-
 ginal sinne of the same shal the blacke fre-
 er pzoeth that she was conceived in origi-
 nal sinne. And all this do they with a pa-
 rente reasons with false similitudes & ly-
 kenesses/& with argumentes & persuasiōs
 of mans wysdome. Now ther is no other
 diuisiō or heresy in the woꝛlde saue mans
 wysdome/& when mans folysch wysdome
 interpreteth the scripture. Mans wisdō
 scatereth/diuideth & maketh sectes/while
 the wysdome of one is that a whyte co-
 te is best to serue God in/& another saith
 a blacke/another a grey/another a blew

Yet in
 thei al
 that no
 is saued
 Chzist
 bi holis
 kes. A
 that E
 hath ge
 vp his
 hed to
 pope A
 al hir p
 wer & t
 the pop
 maye ge
 chzistes
 ritest of
 om he so
 & take
 from wh
 he will.
 Whā s
 dome he
 Cotes,

To the Reader

And while one saith that god will heare
your prayer in this place / another saith i
that place: And while one saith this pla-
ce is holper / and another that place is holi-
er / and this religiō is holper thē that / and
this sainte is greater with God then that
and an hūdzred thousand like thinges. Was
Wisdome is playne ydolatri / neither
is ther any other ydolatri then to image
of god after mans wysdome. God is
not mans imaginacion / but that onli w
he saith of him selfe. God is nothinge but
his law and his pmisses / that isto saie / that
which he biddeth the do and that which
he biddeth the beleue and hope. God is but
his worde: as Crist saith John. viij. I am
that I saie to you / that is to saie / that
which I preach am I. My wordes are
spite and lyfe. God is that onli which
he testifieth of him selfe and to image any
other thinge of god then that / is dānable
ydolatri. Therfor saith p̄. cxviii. psal. hap-
py ar they which merch the testimonies
of the Lorde / that is to saie / that which
god testifieth and witneseth to vs. But
how shal I that do when ye wil not let
me haue his testimonies or withnesses in
a tonge which I vnderstonde? will ye re-
sist god? will ye forbide him to geue his
spirite to the laye as wel as to you? hath
he not made the english tonge? why for-
bidde ye him to speake in the english ton-
ge then

To the Reader. F. xx

ge then as well as in the latine?

Finally that this thzeteninge and forbyddinge the laye peple to rede the scripture is not for loue of poure soules (whiche they care for as the fore doeth for the gyffe) is euident and clerer then the sonne/in as moch as they permitte and suffer you to reade. Robynhode and beause of Hampton / Hercules / Hector / and Troilus with thousande histories and fables of loue and wantones and of rymbaudy as fylthy as herte can thinke / to corrupte the myndes of youth with al clene cōtrary to the doctrine of Crist and of his apostles. For Paul Ephe. v. sayth se that fornicacion and all vnclenes or couetousnes be not once named amōg you as hit becometh saintes: nether fylthines nether folysh talkinge / nor gestinge which are not comly. For this ye know that no whozemōger other vnclene person or couetous persone (which is the wortheper of images) hath any enheritance in the kyngdom of Christ and of God. And after / sayeth he / thowsof such thinges cometh the wrath of god apōn the children of vnbelefe. Now seying they permitte you frely to reade those thinges which corrupte myndes / and robbe you of the kingdome of god and Christ / and brynge the wrath of god apōn you / how is this forbydding for loue of your soules?

A thou

Hee
What th
wilt / ye
saye wi
thou w
saue the
trueth.

To the Reader

A thousande reasons moo might be
made (as thou maist se in Paraclesis Cras-
mi and in his pze face to the Paraphra-
sis of Mathew) to which they shulde be
compelled to holde their peace / or to geue
shamfull answers. But I hope that the
se are sufficient to the that iherik the tru-
eth. God for his mercy and trouth shall
well open them moo / ye and other
secretes of his Godly wisdom
yf they be diligent to crye vn-
to him / with grace gra

unte God.

Amen.



The prologe vnto f. xxi the Booke.



Let asmoche as oure holy
prelates & our gottly reli-
gious / which ought to des-
fende gods woꝛde / speake
euill of it & do all the sha-
me they can to hit / & rayle
on it & bere their captiues

in honde that it causeth insurrection & te-
acheth the peple to disobeye their heedes
& gouernees / & moueth the to ryse agenste
their pꝛinces & to make all comē & to ma-
ke hauoke of other mens goodes. Therfo-
re haue I made this lytle treatyse that fo-
loweth cōtayning all

obedience that is of god. In which (whosoever readeth
it) shall easely perceaue / not the cōtrary
only and that they lye: but also the very
cause of soch blasphemy & what stereth
em so furiously to rage & to belye þe trueth

How be it / it is no newe thinge to the
woꝛde of god to be rayled vpon / nether is
this the first tyme that ypocrites haue af-
cribed to gods woꝛde þe vengeance wch
of they them selues were euer cause.

For the ypocrites in their false doctri-
ne & ydolatrie haue euermore lade þe
th and vengeance of god apon the peple
so sore that god coulde no lenger forbere
noꝛ differ his purgement. Yet god / wch
is alwayes mercyfull / befoze he wolde
take

The obe-
dience of
mōkes and
frees is
not here.

For they
are not of

god / but of
their aw-
ne faning

The ypo-
crites laye
that to

The prologe vnto

gods woꝝ take vengeance/hath ever sente histrue
de w̄ they pꝛophetes & true pꝛeachers/to warne the
thē selues people that they might repent. But the
ar cause of people foꝝ the most parte & namely ȳ hee
God war des & rulers thoꝝw cōfozte & persuaadin-
net per he ge of the ypocrites/haue ever waxed moa-
re harde herted then befoze/ & haue perse-

cuted the woꝝde of god and his pꝛphetes.
Then god which is also righteous/hath
allwayes poured his plagues apou the w̄

wo hēout delaye. w̄ plagues the ypocrites as
god punis: crie to gods woꝝde sayenge: se what my
hēth the p. schene is come apou vs sens this new ler
dolatry of ning come vp ad this new secte and this
the ypocri new doctrine. This seist that hierc. xliiij
ses/ri, cni sa where the peple cryed to go to their olde
pe they/th. ydolatry agayne sayeng: sens we left it/
at new ler we haue bynne in all necessite and haue
ninge is bynne cōsumed w̄warre & hōgre. But the
cause ther- pꝛophete answered thē/ that their ydola-
of, try went to the herte of God /so that he

coude no lenger suffre the maliciousnes
of their aʷne imaginaciōs oꝝ inuenciōs/
and that the cause of all soch myscheues
was / because they wolde not heare the
voyce of the loꝝde and walke in his lawe
oꝝdinaunces and testimonies. † The scri

† Christ bes and the pharises layd also to Cristes
was accu= charge Luke. xxiiij. that he moued the pe-
sed of in= ple to sediciō. And said to Pilate/ we ha
surreccion he foude this felowe peruerting the peple
& foꝝbidding to paye tribute to Cesar and
saith that

The booke J. xxiij

that he is crist a kinge. And againe in the same chapter / he moueth the people (said they) teachinge thowout all iury & began at galile even to this place. So lyke wyse layd they to the Apostles charge as thou mayst se in the Actes. Saynte Cypriane also & S. Austyn & many other moe made woordes in defence of the worde of god agens such blasphemies. So that thou mayst se / how that it is no new thinge but an olde & acustomed thinge with the ypocrites to wite gods worde and þ true preachers of all the myscheue which the ir lynged doctrine is the very cause of.

Neuer the later in very dede / after the why troupreachinge of gods worde / because it is byll foloweth not truly receaued / god sendeth grete trouble into þ worlde: partly to auenge hi self achinge of the tyrantes & persecuters of his worde & the gospel partly to destroy those worldly peple wmake of gods worde nothing but a cloke of their fleshy libertie. They are not all good that folowe the gospel. Crist sayth, xiiij. lykeneth the kingdome of heuen to a nette cast in the see that ketcheth fysshes both good & bad. The kingdome of heuen is the preachinge of the gospel / to which come both good and bad. But the good are few. Crist calleth thetherfore a lyttle flocke, Luke. xiiij. For they are euer few that come to the gospel of a true entente seekinge therein nothinge but the glozand prayse

Christes
flocke a litle
flocke.

The Prologe

praysse of god & offering them selues freely willingly to take aduersite with criske for the gospels sake & for beringe recorde to the trueth that all men maye heare it. The greatest nombze come & euer came & folowed euen Crist him selfe for a worldly purpose. As thou maist well see (John vi.) how that almost fyue thousand folowed Christ & wolde also haue made him a kynge/ because he had wel fed the/ who he rebuked sayeng: ye seeke me not because ye sawe the myracles: but because ye eate of the bred and were filled/ and droue the awaye fro him with harde preaching

Libertie.

Euen so now (as euer) the most parte seeke libertie. They be glad when they here the vnsaciabie conetousnes of y^e spiritualtie rebuked: when they heare their falsheed and wiles vttered: when tyranny and oppzessiō is preached agēst/ when they heare how kynges and all officers shulde rule chzistenly and brotherly and seeke no other thinge save the welth of their subiectes: and when they heare that thei haue no such autorite of god so to pyle and pile as they do & to reple vp taxes & gatheringes to maītene their fantasies & to ma

God destr. he warre thei wotte not for what cause. opeth one And therfore because the heedes wil not swiked w a so rule wil thei also no lēger obeie/ but resist & rise agēst their euil heedes. And one swiked destroyeth another. Yet is gods worde

vnto the booke. J. xxiii

woorde not the cause of this nether yet of Gods woode
preachers. For though that Crist him self de is no
taught al obedience / how that it is not la cause of
woful to resist wronge (but for the officer uell.
that is apointed therto) & how a mā must
loue his very enemy & pray for the that p
secute him & blesse the that curse him / and
how that all vengeance must be remit
ted to god / & that a man must forgeue if he
wilbe forgeuen of God yet the peple for
the most parte receaued it not. They we
re euer redy to ryle and to fight. For euer
when the scribes & pharises went about
to take Crist they were afraid of the pe
ple. Not on the holy day (said thei Mat.
xxvi) lest any rumoure arise amonge the
peple. And Mat. xxi. Thei wolde haue ta
ken him / but thei feared the peple. And
Luke. xx. Crist asked the Pharises a que
stion to wiche thei durst not answer / lest
the peple shuld haue stoned them.

Last of al for asmoche as the very disci
ples & apostles of Crist after so longe hea
ringe of Chzistes doctryne were yet redy
to fyght for Chzist cleane agent Cristes
teachynge. As Peter (Mathe. xxvi.) dre
we his sword but was rebuked. And Lu
ke. ix. James & Iohn wolde haue had fy
re to come fro heuen to consume the sama
ritanes and to auēge the iniury of chzist
but were likewyse rebuked / yf Chzistes
disciplas were so longe carnal what wo
der is it

Chzistles di
sciples we
re lōge we
ake & woꝛl
dly minded

The Prologe to

The popis doctrine ca
seth/ye cō
naundeth
nurther.

der is it / yf we be not al perfecte the fyrst
daye. Ye in as moch as we be taught euen
of very babes / to kyl a turke / to slea a iew
to burn an heretike / to fight for the libera-
ties & right of the church as they call it /
& in as moch as we are brought in belefe :
yf we shede the bloude of our euen Chri-
sten or yf the sonne shede the bloud of his
father that begate him / for the defence /
not of y^e popes godhed only / but also for
whatloever cause it be / yee though it be
for no cause but that his holynes comma-
deth it only / that we deserue as moch as
Christ deserved for vs when he died on y^e
crosse : or yf we be slayne in the quarel th-
at our soules go / naye flye to heuen / ad be
there yer our bloude be colde. In as moch
(I saye) as we haue sucked in such blou-
dy imaginacions into the botome of oure
hertes euē with our mothers milke / & ha-
ue be so longe hardened therin / what wo-
der wer it / yf while we be yet younge in
Christe / we thought that hit were law-
full to fight for the true word of god : yee
& though a mā were thozowly persuaed
that it wer not lawfull to resist his kyn-
ge / though he wolde wrongfully take a
waye lyfe & goodes : Yet might he thinke
that it were lawfull to resist the ypocry-
tes & to rise / not agēst his kinge but with
his kinge to delyuer his kinge out of bon-
dage & captiuite / wherin y^e ypocrites hol-
de him

the boke. f. cxliii

de him with wyyles and falsheed / so that
no man maye be suffred to come at hym
to tel him the trowth.

This seyth thou / that it is the bloudy do-
ctrine of the Pope w^{ch} causeth disobediens-
ce / rebellion and insurrection. For he tea-
cheth to fighte and to defende his tradis-
cions and whatsoeuer he dreameth with fi-
re / water and swerde and to disobeye / fa-
ther / mother / master / lord / kynge and Em-
perour: y^e & to inuade whatsoeuer lōd or
nacion that wil not receaue and admitte
his godheed. wher the pealable doctrine
of Crist teacheth to obeye & to suffre for
the woꝝde of god & to remit the vengeaun-
ce & the defense of the woꝝde to god w^{ch} is
mighty and able to defende it w^{ch} also as so-
one as the woꝝde is once openly preached
& testified or witnesed to the woꝝld / and
whē he hath geue thē a season to repent /
is redy at once to take vengeaunce of his
enemyes and shoteth arrowes w^{ch} heedes
dipt in dedly poyson at thē & poureth his
plages / frō heuē doune apō thē & sendeth
thē moꝝe and pestilence amōge thē / & sin-
keth the cities of thē and maketh the erth
swallowe thē / & cōpaleth thē in their wy-
les and taketh thē in their awne trappes
and snares / and casteth them into the pit-
tes w^{ch} they digged for other men / and
sendeth them a dasyng in the heed and
utterly destroyeth thē w^{ch} their awne
sote

The prologe to the boke

How a mā
ought to be
haue hī sel
fe i readin
ge of docto
res and al
so in the
Scripture.

Sothe coſwncell. Prepare thy mynde there
foze vnto this lytle treatyse and rede it
discretly and iudge it indifferently / and
when I allege any scripture / loke thou
on the texte whether I interprēt it right
which thou shalt easely perceave by the
circunſtance and proceſſe of them / yf thou
make Chriſt foundation and ground and
byld all on him and referreſt all to hym /
and fyndeſt alſo that the expoſicion agre
eth to the comen artycles of the fayth &
open ſcriptures. And God the father of
mercy which for his trueth ſake reſſed
oure ſauidure Chriſt vp agayne to iuſti
fye vs geue the his ſpyte to iudge what
is ryghteous in his eyes & geue the ſtren
ght to abyde by it and to mayntene
it with all pacience and longe
ſuffrynge / to the enſample &
edifyenge of his congre
gacion and glozie
of his name.

Amen.



The obedi =

ence of all de grees proued
by Gods worde and first of chil
dren vnto their elders.



DD (which woꝝketh all in all
thinges) foꝝ a secret iudgement
and purpose/and foꝝ his godly
pleasure/puied an houre that
thy father and mother shuld come to ge=
ther/to make the thoꝝow them. He was
pꝛesent with the in thy mothers wombe
and facioned the ād bzethed lyfe into the
and foꝝ the greate loue he had vnto the /
pꝛouided milke in thi mothers bzestes foꝝ
the against thou were boꝝne: moued also
thy father and mother ād all other to lo
ue the to pitie the and to care foꝝ the.

And as he made the thoꝝow them / so
hath he cast the vnder the poꝝwer and au
toꝝite of them/to obeye and serue them
✠ in his stede/sayēge/honour thy father
and mother. Exod. xx. Which is not to be
vnderstonde in bowinge the kne and put
tinge of the cappe only/but that thou lo
ue them with al thine herte and feare and
dꝛede them and wayte on their comman
dementes and seke their woꝝshipp/plea

D. i. sure

Our fa
thers and
mothers a
re to vs in
Gods stede

Of children vnto

sure will & profit in all thinges/and geue
thy lyfe for the countinge the worthy of
all honoure remembryng that thou art
their good & possession/& that thou owest
to them thine awne selfe & all that thou
art able/ye & moare then thou art able
to do.

Wnderstand also that whatsoeuer thou
doest to the (be it good or bad) thou doest
to god. when thou pleasest the thou please
st god: when thou displeasest the thou
displeasest god: when they are angre with
the God is angre with the/nether is it possi
ble for the to come to the fauour of god
again (no though all the angels of heuen
praye for the) vntyl thou haue submitted
thy selfe to thy father & mother agayne.

The reward of
obedience
If thou obey (though it be but carnal
ly eyther for feare/ for vayne glory or p
fit) thy blessinge shalbe longe lyfe vpon
erth. For he saith/honour thy father and
mother/that thou mayst lyue longe vpon

The reward of
disobedien
ce.
erth. Exo. xx. **C**ontrary wise if th
ou disobeye the thy life shalbe shor
tened vpon the erth. For it foloweth. Exo. xxi
He that smiteth his father or mother sh
albe put to deeth for it. And he that curs
eth/that is to saye/rayleth or dishonou
reth his father or mother with opprobri
ous wordes/shalbe slayne for it. And deu
te. xxi. If any man haue a sonne stubbur
ne & disobedieth whereth not the voyce
of his

their elders. J. xxvi

of his father & the voice of his mother/so
that thei haue taught hi nurtoure & here
gardeth the not/the let his father & mo-
ther take hi & bryge hi forth to the seni-
ours or elders of the cite & to the gate of
the same place. And let the saie to y^e seni-
oursof that cite/this oure sonne is stobur-
ne & disobediēt. He wil not heare to oure
voice: he is a rioter & a dꝛōckerd. The let
al y^e mē of that cite stōne hi wth stones to de-
eth so shal ye put away wykednesse frō a-
mong you & al israel shal heare & shal feare

And though that y^e tēperall officers/ to
their awne dānaciō be negligēt in puny-
shinge soch disobedience (as the spiritual
officers are to teach it) & wyke at it or lo-
ke on it thow so the fingers yet shal thei
not scape unpunished for the vengeānce of God auen-
god shal accompany the (as y^e maist se deu. geth diso-
xxviii.) With al misfortune & euil lucke bedience
& shal not departe from the vntil thei be hym selfe
murdꝛed/dꝛōnde or hāged/ether vntil by though
one myschaunce or another thei be vtter the officer
ly brought to nought. Yee & the worlde wyll not
oftentymes hāgeth many a man for that
thei neuer deserued/ but god hāgeth them
because thei wolde not obeye & herke to te
ir elders: as the cōsciēces of many wel fin-
de whē thei come to the galowes. Ther
cā thei preach & teach other/ that wth thei
them selues wolde not lerne in season.

The marriage also of the children per. Marriage
D. ii. ceyneth

Of children vnto

teyneth to their elders / as thou mayst se. i
Cozin. vii. and thow out all the scrip-
ture / by the auctorite of the said comma-
ndement / childe obeye father & mother,
which thinge the hethē & gentils haue es-
uer kepte & to this daye kepe / to the great
shame & rebuke of vs Chzisten: in as mo-
ch as the weddinges of our virgins (tha-
tought me it is to speake it) are moare like to the
nes maket saute of a X bittche / then the mariēge of a
oure spiri- reasonable creature. He not we dayly. iii
tualtye 02. iiij. calenginge one woman befoze the
that they comissary 02 officeall / of w^{ch} not one hath
cannot se the consent of her father and mother.
that which And yet he that hath most money / hath
a turke is best right and shall haue her in the despi-
as hamed ofte of all her frēdes & in diffiaunce of gods
ordinaunces.

Whoeuer when she is geue by the iud-
ge to the one partie and also married euē
then of the tymes shal the cōtrarie parte
sue befoze an hyer iudge 02 an other that
succeadeth the same & for money deuorce
her agayne. So shamsully weth the coue-
tousnes & ambition of our pzelates mocke
ke with the lawes of god. I passe ouer wth
silence how many peres they will pzo-
be the sentence with cauillacions & sut-
telte / if they be wel monyed on both par-
ties / & if a damsell promise. ii. how shams-
full counsell thei wil geue the 1st secōd
& also how the religion of satan do sepa-
rate

Wete her
with chil-
de / saye.

their elders J. xxvii

rate vnseparable matrimonie. For after they / so
thou art lawfully maryed at the comma shall thy
mandement of father & mother & with the cause be
consent of all thy frendes ¶ yet yf thou best.

Wilt be despyled like vnto one of them & ¶ Gods
swere obedience to their tradiciōs / thou cōmaunde
mayst disobey father and mother / breake mētesbre
the othe which thou hast sworne to God ke thei the
befoze his holy congregation & w draw rowe the
loue and charite the hyst of Gods com = ir aswne
maundementes and that dutye and serui = tradiciōs

ce which thou owest to thy wyfe / wher =
of Chzist can not dispense with the, For
Chzist is not against god / but with God
& came not to breake gods o:dinaunces /
but to fulfull them, That is he came to
ouercome the with kyndnes & to make the
to do of very loue the thinge which y la
we compelleth the to do, For loue only
and to do seruice to thy neyghbour is the
fulfillinge of the law in the sight of God
To be a mōke o: a frere / thou maist thus
forsake thy wife befoze thou hast lyne w
her / but not to be a seculer prest. ✠ And

¶ Money
yet after thou art professed / the Pope for maketh
money will dispence with the / both for marchant
thy cote & all thy obedience & make a se = dice.

culer prest of the: likewise as it is simoni
to sell a benefice (as thei call it) but to re
signe apōn a pencion & thē to remede the
same is no simony at all. Oh crastie ing =
glers & mockers with the woꝛde of God.

Jugglers

The obedience of wyues

to their husbandes.



After that Eve was deceived
of the serpent / God said to her
Gene. iii. Thy lust or appeti-
te shall pertaine to thy hus-
band and he shall rule the or

raigne over the. God which created the
woman knoweth what is in that weake
vessel (as Peter calleth her) and hath ther-
fore put her vnder the obedience of her
husband to rule her lustes and wanton
appetites. Peter. i. pet. iii. exhorteth wy-
ues to be in subiection to their husbandes
after the ensample of the holy women /
which in old tyme trusted in God / and as
Sara obeyed Abrahā & called hī lord.
which Sara before she was married was
Abrahā's sister & equall wī hī / but as sone
as she was married was in subiection
& became without comparison inferior.
For so is the nature of wedlocke by the
ordinaunce of god. It were much better th-
at our wiues folowed the ensample of the
holy wemē of old tyme in obeynge their
husbandes / thē to worshipp thē wī a water
noster / an Ave & a Credo / or to sticke vpp
candels before their images. Paul ephē. v.
saith wemē submitte your selues to your
as one husbandes as to the lord. For the
husbande is the wiues heed eue as Crist
is the heed of the congregation. Therfor

as the

Marriage
altereth þ
egree of na-
ture.

to their husbandes .f. xxviii
as the cōgregacion is in subiecciō to crist
likewise let wiues be in subiecciō to th-
eir hūsbādes in al thīges. Let the womā
therfoze feare her hūsbād / as Paul saith
in the said place. For her hūsbād is to hir
in the sted of god / that she obeye hī & wa-
yte on his cōmaūdemēts. And his cōmaū-
demēts oꝝ gods cōmaūdemēts. If she ther-
foze grudge agent him oꝝ resiste him she
grudgeth agent god & resisteth god.

The hūsbāde isto
the wife
in gods ste-
de.

The obedience of seruauntes to their masters

Seruauntes obeye your carnal
masters wth feare & trembling in
singlencesse of your hertes as to
Crist: not wth scrvice in the eye
sight as men pleasers: but as the seruaun-
tes of Crist / doing the will of God from
the herte wth good wil / euen as though ye
serued the loꝝde & not men. Ephe. vi. & .i.
Pet. ij. Seruauntes obey your masters wth
al feare not only if thei be good & courte-
ous: but also though thei be frowarde for
it cometh of grace if a mā for cōsciēce to-
ward god endure gresse suffering wzong
fully. For what prayse is it if whē ye be
buffeted for youre faultes ye take it paciēt-
ly but & if whē ye do wel / ye suffer wzōge
& take it paciētly thā is ther thāke wth god
Here to verely were ye called. For Crist
also suffred for our sakes leuige vs an exā-
ple to folowe

Seruauntes to their mast.

lowe his steppes. In whatsoeuer kynde therfoze thou art a seruaunte/during the tyme of thy couenauntes/thy master is the in the stede & rosome of god & god tho rosw him fedeth the clotheth the/ruleth & lerneth the / his commaundementes are gods commaundementes & thou oughtest to obeye him as god/ & in all thynges to seke his pleasure & profit. For thou art his good and possessio/as his ore or his horse in so moch that whosoever doth but desire the in his herte from him without his loue & licence is condemned of god/ which sayeth. Exo. xx. se thou once couet not thy neyghbours seruauntes.

Paule the Apostle sent home Onesimus vnto his master (as thou readest in the pistle of Paule to Philemon) In so moch that though the sayd Philemon w^{as} his seruaunt also was converted by Paul & owed to Paul & to the worde that Paul preached/not his seruaunte only / but also h^e selfe: yee though that Paul was in necessite and lacked ministers to minister to him in the bondes which he suffered for the gospels sake: yet wolde he not retayne the seruaunt necessary to the furtheraunce of the Gospell without the consent of the master.

How soze differech the doctrine of Christ and his Apostles from the doctrine of the Pope and of his Apostles.

¶ For

The ma-
ster is to
seruaunt in
Gods stede

Our spiri-
tualtie re-
synemēs
seruauntes
not to ho-
oure god
at there
tradicions
and ceremo-
nies only.

Christes
doctrine &
the popes
teaching.

Of subiectes to prin. f. xxix

For yf any man will obeie, nether fa-
ther ner mother / nether lord no2 master
nether kynge no2 prince / the same nedeth
but only to take the marke of the beest /
that is / to haue him selfe a monke / a fre-
re o2 a prest / and is then immediatly fre
and exempted from all seruice and obedi-
ence due to man. **H**e that will obeie
no man (as they will not) is most accep-
table vnto them. **T**he moare disobedient
that thou arte to Gods ordinaunces the
moare apte and mete arte thou for theirs
Nether is the professinge / bowinge and
sweringe obedience vnto their ordinaun-
ces any other thinge / then the denienge /
denienge and for sweringe obedience to
the ordinaunces of God.

If thy ma-
ster please
the not sha-
ue thy selfe
a monke a
frere o2 a
prest.

To ob-
bey no man
is a spiritu-
all thinge.

The obedience of Subie- ctes vnto kynges princes and rulers.

The .xiii. chapter of Paule to the Rom.



Euery soule sub-
mit him selfe to the
authorite of the hyer
powers. **T**her is no
power but of God.
The powers that
be (are ordeyned of
God. who so euer
therfore resisteth
power

Of Subiectes

power resisteth the ordinance of God. **T**heſe that reſiſt ſhal receaue to them ſelfe damnacion. For ruelars are not to be feared for good workes but for euell. wilt thou be without feare of the power? Do well theſe & ſo ſhalt thou be praiſed of the ſame, For he is the miniſter of God for thy welth. But & yf thou do euill theſe feare: for he beareth not a ſwerde for nougth. For he is the miniſter of god / to take vengeance on theſe that do euill. wherfore ye muſt nedes obey not for feare of vengeance only: but alſo becauſe of conſcience. Euen for this cauſe paye ye tribute. For they are gods miniſters / ſeruinge for the ſame purpoſe.

Geeue to euery man therfore his dutye: Tribute to whō tribute belongeth: Cuſtom to whom cuſtom is due: feare to whō feare belongeth. honour to whom honour pertayneth. Owe nothinge to eny mā but to loue one another. For he that loueth another / fulfilleth the law. For theſe cōmaundementes: Thou ſhalt not commit aduoutry: Thou ſhalt not kyl: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witnes. Thou ſhalt not deſire: & ſo forth yf there be eny other cōmaundements are all cōprehended in this ſaynge: Love thine neighbour as thy ſelf. None hurteth not his neighbour: therfore is lone the fulfillingge of the lawe.

to princes f. xxx.



A father ouer his childre is both lord & iudge forbiddinge that one brother auenge hi self of another / but (if any cause of strife be betwene them) will haue it brought to hi self or his assignes to be iudged & corrected: so god forbiddeth al mē to auenge the selues / & taketh p anctozite & office of auenginge to hi selfe sayenge: vengeaunce is mine & I wil rewarde: deut. xxxij. In terte Paul allegeth Ro. xij. For it is impossible that a mā shuld be a righteo^s an egal or indifferēt iudge i his awne cause lusses & appetites so blinde vs. Whoeuer whē p auengest thi self / p maketh not peace / but sterest vp moare debate. God therfore hath geuē lawes to al nacions & in al lōdes hath put kinges gouerners & rulers in his awne stede to rule the world & thozow the. And hath comaūded al causes to be brought before the as thou readest Exo. xxij. In al causes (saith he) of injury or wronge whether it be ore / alle / shepe or besture / or any lost thīge i another calengeth let the cause of both parties be brought to the gods whō the gods cōdēne the same shall paye double to his neighbour. Marke / the iudges are called gods i pscriptures because thei ar i gods to some & execute the cōmaūdementes of god. And in another place of the said chapter Moyses chargeth saienge: se that thou saye

Judges are
called
Gods.

Of Subiectes

rayle not on the gods nether speake euill of the ruler of thi people w ho soeuer ther foze resisteth them resisteth god (foz they are in the rowme of god) & they that resist he shall receaue their damnacion.

Such obediēce to father & mother / master husbāde / emperour / kinge / lordes & rulers requireth god of al naciōs / yee of the very turkes & infideles: The blessinge & rewarde of thē that kepe thē / is the life of this woꝛlde as thou readest **Leu. xviii.** Kepe mi ordinaūces & lawes / w if a mā kepe he shall lyue therin / w terte Paul reherseth **Rom. x.** pringe therby that the righteousness of the lawe is but woꝛldly / & rewarde thereof is the lyfe of this woꝛld. And the curse of thē that bꝛeaketh them is the losse of this life: as thou seist bi the punishment appointed for them.

And who soeuer kepeth the lawe / whether it be for feare / for vaine glorie or profit / though no man rewarde him / yet shall god & blesse him abundantly & sende him woꝛldly prosperite / as thou readest **Deu. xxviii.** What good blessings accompany the keepinge of the lawe / & as we se the turkes ferre exceede vs **Christē** men in woꝛldly prosperite for their iust keepinge of their temporall lawes. & lykewise though no mā punyſhe the bꝛeakers of the lawe / yet shall god sende his curses upon thē tyl they be utterly bꝛought to nought as thou

Blessing.

Curse.

God rewardeth al obediēce / though the noman he do.

& god a. geeth al obediēce though the noman he do.

to princes. F. xxxi

as thou readest most terreblly even in the
said place.

Neither maye þ inferior person auenge
him self apon þ superior oz violētly resist
hī for whatsoeuer wzōge it be. If he doo
he is cōdēned in þ dede doinge: in as mo-
ch as he taketh apō hī that w telōgeth to
God only w said vēcounce is myne and Alēgeafice
I will rewarde Deute. xxxij. And Christ is Gods.
said. Mat. xxvi. al they that take þ swer-
de shall perish with the swerde. Takest
thou a swerde to auēge thy self: so geuest
thou not rōme to god to auēge þ but rob-
best him of his most hye honoure/ in that
thou wilt not let him be iudge ouer the.

If any mā might haue auēged him selfe
apō his superior/ that might David most
righteously haue done apō kinge Saul hī
so wzōgfully psecuted David/ eue for no
other cause/ thē that god had anointed hī
kyngē & promised hī þ kingdō. Yet when
god had delyuered Saul into þ hādes of
David/ that he might haue done what he
wolde w hī as thou seist in the first boke
of kiges the. xxiii. chap. how Saul came
into the caue wher David was. And Da-
uid cā to hī secretly & cut of a pece of his
garmēt. And as sone as he had done it his
hert smote hī because he had done so mo-
ch to his lord. And whē his mē coraged
hī to sle hī he answered/ þ lord forbid it
me that I shuld laie mine hād on hī. Nei-
ther

Of Subiectes

ther suffred he his mē to hurte hī / whē Saul was gone out dauid folowed & thewe hī the pece of his garmēt & said: why beuest thou þ swordes of mē that saye / Dauid goeth about to do the harme: p̄eane & se that ther is nether euill ner wickednesse in my hande & that I haue not trespassed agēste þ / & yet thou layest a waite for my lyfe God iudge betwene the & me & auēge me of the / but myne hāde be not apō the as the olde puerbe saith / (said Dauid)

God destroyeth one wicked by another

¶ Out of the wicked shal wickednesse p̄cede / but myne hāde be not apō the maninge that god euer punisheth one wicked by another And againe (said Dauid) God be iudge / & iudge betwene the & me / & behold & pleate my cause / & grue me iugement oꝝ right of the.

¶ God p̄uidenth a meanes to take the euill out of the waye when they haue fulfilled their wickednes

And in the .xxvi. chap. of the same booke when Saul p̄secuted Dauid againe. Dauid came to Saul by night as he slepte & al his mē / & toke a waie his spere & a cup of water from his hedde. The said Abisai Dauids seruāte god hath delyuered thee out of the thine enemye into thine hāde this daye ye let me now therfore naile hī to the gounde w my spere & geue hī but euen one stryke & no moare Dauid forbade him sayinge I kyl him not. For who (said he) shal laye handes on the lordes anoynted & be not gyltye? The lord lyueth / oꝝ by the lordes lyfe (said he) he dieth not excepte

pte

to princes ¶.xxxii

But the lord smyte him or that his daye
be come to dye or elle go to batayl and
ther perish.

Why did not David sle Saul / seinge he
was so weked / not in persecutinge Da-
uid only / but in disobeyenge gods coma-
ndementes & in that he had slayne .lxxxv
of gods prestes wrongfully : Merely for
it was not lawfull. For if he had done it
he must haue sinned agens god. For god The kinge
hath made the Kinge in euery reame & isin to
iudge ouer all / & ouer hi is ther no iudge. me of God
He that iudgeth the kinge iudgeth god & in this
he that layeth handes on the kinge layeth worlde.
hande on god / & he that resisteth the kinge
resisteth god & daneth gods lawe & ordina-
unce. If the subiectes sinne thei must be
brought to the kinges iudgemēt. If a kin-
ge sinne he must be reserued to the iudge-
ment / wrath & vengeance of God. And
as it is to resiste the kinge / so is it to resis-
te his officer who is set or sent to execute
the kinges commaundement.

The kinge
must be
reserued to
the venge-
aunce of
God

And in the first chapt. of the .ij. booke of
kinges David commaunded the younge mā
to be slayne / who brought to him the croun
& bacelet of Saul & said to please David
withall that he him selfe had slayne Sa-
ul. And in the fourth chapter of the same
booke David commaunded those two to
be slayne whiche brought vnto him the
hed of Ishbolet Sauls sonne / by whose
meanes

Of Subiectes

meanes yet the hole kyngdome returned
to Dauid accordinge to þ promise of God.

And Luke. xiii. whē thei shewed chryll
of the Galileās / whose bloud Pilate ming
let w their awne sacrifice: he answered
suppose ye that these Galileās were sin
ners aboue al other galileās / be cause thei
suffred soch punysshment? I tel you nay
but except ye repēt ye shall likewise per
ish. Thus wastol crist / no doute of soch

It is not
lawful for
a chrylten
subiecte to
resiste his
prince thou
ghe he be
an hethen
man.

an entēt as thei axed him. Math. xxi. whe
ther it were lawfull to geue tribute to
Cesar. For thei thought it was no sinne
to resist an hethē prince: as few of vs wol
de thinke / yf we wer vnder the turke / that
it were sinne to rise agēste hī / and to ryd
our selues frō vnder his dominiō / so soze
haue our bysshops robbed vs of the true
doctrine of crist. But crist condēned their
dedes & also the secret thoughtes of al o
ther that cōsented therto sayeng: except
ye repente ye shall likewise perishe. As
who shuld saye / I know that ye are wi
thin in your hertes soch as thei were out
warde in their deades / & are vnder the sa
me dānacion: except therfore ye repēt be
tymes / ye shal breake out at the last into
lyke deades / & lyke wise perish / as it came
afterwarde to passe.

Here by seist thou that the kyng is in
this worlde without lawe & maye at his
lust do right or wronge & shall geue a cō
ptes

to princes. f. xxxiij.

ptes/ but to god only.

Another conclusion is this/ that no p^{er}son nether any degre maye be exempt frō this ordinaunce of god. Whether cā the p^{er}fession of monkes & freres o^r any thinge that the pope o^r bishops can laye fo^r the selues/ excepte them frō the swerde of y^mperour o^r kinges/ yf thei breake the lawes. f^or it is w^{ri}ttē/ let every soule submit him self to the auctorite of the hyer powers. Here is no man excepte / but all soules must obeye. These hier powers are the temperall kinges & princes to whom god hath geuē the swerde to punishe whosoever sinneth. & God hath not geuē the swerdes to punishe one & to let another go fre & to sinne unpunished. Howeouer w^h what face durst the spiritualtie/ w^h ought to be the light & an exāple of good lyvinge to all other/ desire to sinne unpunished o^r to be excepted from tribute/ toll o^r custome/ that they wolde not beare payne w^h their b^reth^ren / to the mayntenance of kinges & officers ordained of god to punishe sinne. Ther is no power but of god (by power vnderstonde the auct^rite of kinges & princes) The powers that be/ are ordained of god. whosoever therfo^re resisteth the powers resisteth God: Yee though he be Pope/ Byshope/ monke o^r frere. They that resiste shall receaue to them selues damnacion, wh^y? f^or

The kin
ge hath no
power but
to his dam
nacion to
p^{re}uileage
the spiritu
alty to syn
ne unpun
ished.

¶

Gods

Of Subiectes

gods woꝛde is agens̄t thē / w̄ wil haue all
 men vnder the power of ȳ tēporall swer
 de. For rulers are not to be feared for
 good woꝛkes but for euyl. Hereby seist
 thou that they that resist the powers or
 seke to be exempte frō their auctorite ha
 ue euyl consciences & seke libertie to sin
 ne unpunished & to be fre from bearinge
 payne in their bꝛetherne. wilt thou be w
 out feare of ȳ power? So do well & thou
 shalt haue laude of the same (that is to sa
 ye of the ruler) with good liuinge ought
 the spiritualtie to ridde thē selues frō fea
 re of the tēporall swerde / & not in craft
 & in blindinge the kinges & bꝛinginge the
 vengeance of god apou them & in purcha
 singe licence to sinne unpunished.

For he is the minister of God for thy
 welth: to defende the from a thousand in
 conuenientes / from theues / murderers &

A kynge is thē that woide defile thi wife / thi dought
 a greate better / & take frō ȳ al that thou hast: yee life &
 benefite tho. all / yf ȳ did resiste. Forthermoze though
 ugh he be he be the greatist tyraunte in the woꝛlde
 neuer so yet is he to the a great benefite of god & a
 ,suell. thinge wherfoze ȳ oughtest to thāke god

hyly. For it is better to haue somewhat
 than to be cleane stript out of al together
 it is better to paye the tēth thā to lose al:
 it is better to suffer one tyraunte thē ma
 ny & to suffre wꝛonge of one thē of euery
 man ye & it is better to haue a tyraute to
 thi kinge

to princes. ¶.xxxiii

chi kinge then a shadowe a passive kinge
 that doeth nought himself but suffer other
 to do w^h hⁱ what they wil/ & to leade him
 whither they list. For a tyrante though
 he do wronge to the good/ yet he punisheth
 the euil & maketh al men obeye nether
 suffereth any mā to polle but hⁱ self on
 ly. A kinge that is soft as sylke & effemin
 ate/ that isto saye turned to the nature of
 a woman/ what w^h his awne lustes/ w^h ar
 as the lōginge of a womā w^h child/ so that
 he cā not resiste thē/ & what w^h the wylly
 tyrāni of thē that ever rule hⁱ/ shalbe mo
 ch moare greuo^s to the realme thē a right
 tyrant Rede the cronicles & y^e shalt finde >>
 it euer so. But & if thou do euil/ thē feare: >>
 for he bereth not a sword for nought. For Princes
 he is the minister of god/ to take vengeaⁿce ordina^d
 ce on thē that do euil. If the office of p^riⁿc^e punish^e
 ces geue thē of god be to take vengeaⁿce of doers.
 euil doers: thē bi this texte & gods worde
 ar al princes dāned / eue as many as The dā
 geue libertie o^r licence to the spiritual = cio of p^ri
 tye to sinne unpunysshed and not onely ces.
 to sinne unpunysshed thē selues: but also
 to opē sentuaries/ p^riniledged places/ char Sētuarie
 chyerdess/ S. Johns holde: yee & yf they
 come to shorte to all these/ yet to set for
 th a neckener se to saue al maner treaspa neckener
 sers frō the feare of the swerde of the vē
 geaⁿce of god put in the hādes of princes
 to take vengeaunce on all such.

Of Subiectes



the na-
res,

God requireth the lawe to be kept of all men / let the kepe it for what so euer purpose they wyll, wyll they not kepe the lawe / so bouchsafeth he not that they enioye this temperall lyfe. Nowe at ther the natures of men / one all to gether beestly / which in no wise receaue the lawe in their hertes but ryle agens princes and rulers when so euer they are able to make their partie good. These are signifieth by them that woꝝshaped the golden calfe. For Moyses brake the tables of the lawe yee he came at them,

The second ar not so beestly / but receaue the lawe / & to them the lawe cometh but thei loke not Moyses in the face. For his countenaunce is to bright for the / that is they vnderstonde not that the lawe is spirituall and requireth the herte. They loke on the pleasure / profit and promotion that foloweth the keepinge of the lawe / and in respecte of the rewarde kepe they the lawe outwardly with woꝝkes but not in the herte. For yf they myght obteyne lyke honour / gloꝝie / promotion and dignite / and also annoyde all inconuenientes / yf they broke the lawe / so wolde they also breake the lawe & folowe their lustes.

The thred ar spiritual & loke Moyses in the

to princes. J. xxxv

in the face and ar (as Paul saith, Ro. ii) a lawe to the selues / and haue the lawe swritten in their hertes by the sprite of God. These neade nether of kinge ner of ficers to driue them / nether that any man pzofer them any rewarde for to kepe the lawe. for they do it naturally.

The first worke for feare of the swerde only. The second for rewarde. The thredworke for loue frely. They loke on the excedinge merci / loue & kindnes which god hath shewed them in Crist & therfore loue agayne & worke frely. Heuen thei take of the fre gift of god thozow cristes deseruinges / & hope without al maner doubtinge that god accoꝝdinge to his promise / wil in this worlde also defende the & do al thinge for the of his goodnes & for Chzistles sake & not for any goodnes that is in the. Thei cosente to the lawe that it is holy and iust & that al men ought to do whatsoeuer god comaundeth for no o. ther cause / & but because god comaundeth it. And their greate sorow is / because that ther is no strength in their membez to do that wich their herte lusteth / and thirsteth to do.

These of the last sworte kepe the lawe of their awne accoꝝde & that in the herte & haue pzoferred perpetuall warre agens the lustes & appetites of the flethe / tyl thei be vtterly subdned: yet not thozow their

Of Subiectes

as one strength/ but knowinge & knowles
ginge their wekenesce euer for strength
to god with hath promised assistance to al
that call vpon him/ These folowe god &
ar led of his spirit. The other two ar led
of lustes and appetites.

tes.

Lustes & appetites ar diuers & many ad
that in one mā: ye & one luste contrary to
another & the grettest lust carieth a mā all
to gether aswaie with hī. We ar also cha
unged fro one lust to another. Otherwise
ar we disposed whē we are childre/ other
wise when we ar youngmē & other wise
whē we ar olde/ otherwise ouer euē & ot
herwise in the moꝛninge: ye sometimes al
tered. vi. tymes in an houre. How fortu
neth al this? Because that the wil of man
foloweth the witte & is subiect to the wit
te & as the witte erreth so doith the wil &
as the witte is in captiuite/ so is the wil
nether is it possible that the wil shuld be
fre where the witte is in bondage.

swill.

That thou maist preaue & feale the thin
ge in thine herte & not be a vayne sophis
ter disputinge aboute woꝛdes wth out pre
auiſe/ marke this. The rote of al euil the
greatest damnacion & most terrible woꝛa
th & vengeaunce of god that we ar in/ is na
tural blindnes. We ar al out of the ryght
swaye/ every man his swaye: One iudgeth
this best/ another that to be best. Now is
worldly witte nothige else but craft
and so

ordly
itte.

to princes. J. xxxv

& sortite to obteyne that w^{ch} we iudge fals-
 ly to be best. As I erre in my witte / so er-
 re I in my wil. when I iudge that to be
 euyl: / w^{ch} in dede is good / then hate I that
 w^{ch} is good. And when I suppose that go-
 od w^{ch} is euyl in dede / then loue I euyl.
 As if I be perswaded and bozne in hande
 that my most frende is myne enemye the
 hate I my best frende: & if I be brought to
 belefe that my most enemye is my frende
 Then loue I my most enemye. Now when
 we saye / euery man hath his fre will
 to do what him lusteth I saye verely tha-
 at men do what thei lust. Notwithstādin-
 ge to folow lustes is not fredome / but cap-
 tivityte & bondage. If God open any mans
 wittes to make him feale in his herte /
 that lustes & appetites ar damnable / and
 geue him power to hate and resiste them
 then is he fre even in the fredome wher-
 with Crist maketh fre / and hath power
 to do the wil of God.

The wil
 is bod & le

fredome

Thou mayst hereby perceauie that all
 that is done in the worlde before the spi-
 rite of god come & geueth vs light is dam-
 nable sinne / & the moare glozious the mo-
 are damnable: so that that w^{ch} the worlde
 counteth most glozious is moare damna-
 ble in the sight of God / then that w^{ch} the
 worlde / the thefe & the mozt herer doeth.
 With bynde reasons of worldly wysdo-
 me maist thou chaunge þe mynnes of youth
 & make

All is sin
 nethat sp
 geth not
 of the spi
 rite of go
 & all that
 is not do
 ne in the
 light of
 gods wo
 de.

Of Subiectes

& make theſe geue theſe ſelfes to what thou
 wilt eyther for feare/for prayſe or for p-
 fit: & yet doſt but chaunge theſe from one vi-
 ce to another. As the perſuaſions of her
 frendes made Lucrece chaſt. Lucrece be-
 leued yf ſhe were a good huſwife & chaſt
 that ſhe ſhuld be moſt glozious/ & that all
 the worlde wolde geue her honoure/and
 prayſe her. She ſought her aſwne glozy
 in her caſtite & not gods. whē ſhe had loſt
 her chaſtite/then couēd ſhe her ſelf moſt
 abhominable in the ſight of al men/ & for
 very payne & thought ſhe had/not that
 ſhe had diſpleaſed god / but that ſhe had
 loſt her honoure / ſhe w her ſelf loke how
 great her payne & ſorrow was for the loſ-
 ſe of her chaſtite / ſo great was her glozy
 & reioyſing therein/ & ſo moch deſpiſed ſhe
 them that were otherwiſe/ & pitied them
 not: which pride God moare abhorreth
 then the whoredome of any whoze. Of li-
 ke pride ar all the moꝛall vertues of Ari-
 ſtotell/Plato & Socrates/ & all the doctri-
 ne of the philoſophers the very gods of
 our ſcole men.

In like maner is hit for the moſt parte
 of our moſt holy religion. For they of ly-
 ke imaginaciō do thinges w thei of Bed-
 lem maye ſe/that they ar but madnes. &
 They loke on the miracles w god did by
 p ſaintes to moue p vnbeleuinge to p fa-
 ith & to cōfirme the trouth of his pꝛomi-
 ſes

do our
 ritual =
 in all
 their woꝛ-
 ks.

True mi-
 ſcles ar
 brought
 to cōfirme
 the pꝛea-
 ſing & not
 godheed
 of the pꝛea-
 cher.

to princes. J. xxxvij

les in Crist/wherby al that beleue ar ma-
de saintes: as thou seist in the last chap. of
Marke. They preached (saith he) euery
where/ the lord workinge wth the & confir-
minge their preachinge wth miracles that
folowed. And Act. iiii. The disciples pra-
ised that god wolde stretch forth his han-
des to do miracles & wonders in the na-
me of Jesus. And Paul. 1. Cor. xiii. saith/
that the miracle of speakinge wth diuers to-
nges is but a signe for vnbeleuers and not
for the that beleue. These miracles tur-
ne thei to another purpose sayeng in
their blinde hertes. **S**he what miracles
god hath shewed for this sainte/ he must
be verely great wth god. And attonse turne
the selues from gods woꝛde & put their
trust & confidence in the saint & his merites
& make an aduocate or rather a god of the
saint/ & of their blinde imaginacion make
a testamēte or bonde betwene the sainte
& the/ the testament of cristes bloude cle-
ne forgotten. Thei loke on the saintes gar-
mentes & liues or rather lyes wth men lye
on the saintes: & this wise imagion in the-
ir hertes sayenge: the saint for sweringe
of soch a garment & for soch deades is be-
come so glorious in heuen. Yf I do like
wise/ so that I be also. Thei se not y^e fa-
ith & trust wth the saintes had in crist/ nei-
ther the woꝛde of god wth the saintes prea-
ched/ neither the entent of the saintes/ ho-
we that

But ypo-
crites are
blynde.

The reli-
gious loke
apon y^e out-
syde only.

Of Subiectes

We that the saintes did such thinges to take
me their bodies & to be an ensample to y^e
woꝛlde/ & to teach that such thinges are to
be despised wth the woꝛlde/ moost wond^{er}
eth at & magnifieth. Thei se not also that
some landes are so whot that a mā can ne-
ther drinke wine ner eate fleshe therein:
nether cōsider they the cōplexion of the
sayntes/ & a thousand like thinges se they
not. So when thei haue killed their bo-
dies & brought thē in that case/ that scace
wth any reitauratyue thei can recouer their
health againe yet had thei leuer die then
to eate fleshe. why? for thei thinke/ I ha-
ue now this. xx. xxx. or. xl. yerres eaten no
fleshe & haue obteyned I doute not by this
is tyme as hie a rovine as the best of the
shuld I now lose that? naye I had leuer
die: & as Lucrecia had leuer haue bē slayn
yf he had not ben so stronge for her thē to
haue lost her gloꝛy/ enē so had these. Thei
ascribe heuē to their imaginacions & mad-
inuenciōs/ & receaue it not of y^e liberalite-
of god/ by y^e merites & deseruinges of crist.

**The spiri-
tall man.**

He now that is renewed in Crist/ ke-
peth the lawe without any lawe writte
or compulsion of any ruler or officer/ saue
by the ledinge of the spzite only: but the

**The natu-
rall man.**

naturall man is entised & moued to kepe
the lawe carnally/ wth carnall reasons and
woꝛldly perswasions/ as for gloꝛy/ honou-
re riches & dignite. But the last remedye
of all

to princes J. xxxviii

of al whē al other sayle / is ✠ feare Beate
one and the rest will abstepne for feare as
Moyles euer putteth in remembrance say
enge kyl stone burne. So shalt thou put
euill from the / and all Israel shall heare
and feare and shal no moare do so. If fea
re helpe not / then wil god that thei be ta
ken out of this lyfe.

✠ Kings were ordeined then / as I be
foze said / & the swerde put in their hādes
to take vengeance of euill doers / that o
ther might feare / & were not ordeined to
fight one agens another or to rise agens
the Emperour to defende the false auto
rite of the Pope that very Anticrist.

✠ Bysshops thei only can minister the
temperall swerde / their office the preach
inge of gods worde laide aparte / w they
will nether do ner suffre any man to do /
but ley w the tēperall swerde (w they ha
ue gotten out of the hande of all princes)
thē that wolde. The preachinge of gods
worde is hateful and cōtrary to thē: whi
for it is impossible to preach crist except
thou preach agēst Antecrist / that is to la
ue / thē w w their false doctrine & violēce
of swerde enforce to quēche the true doc
trine of crist. And as thou cāst heale no di

sease / except thou begin at the rote / cūe so
tāst thou preach agens no myscheue / ex
cept thou begyn at the Bysshops. ✠ Kyn
ges thei are but shadowes / vayne names &
things

✠ feere is
the last rea
medy.

✠ Kyn
ges defen
de the fal
se autozi
tie of the p
pe there of
fice in pu
nyshinge
of sinne la
yd a parte

✠ Bys
shops mini
stre the kin
ges dutye /
there as w
ne leyd a
partte: ye
they perse
cute they
aswne offi
ce.

✠ Kings
do but wa
yt on thou
popes plea
sure.

Of Subiectes

thinges ydle/hauinge nothinge lsto doo in the woꝛlde/but when our holy father needeth their helpe.

The iug-
glinge of
the Pope
¶ Bys-
shoppes of Al-
many.

The Pope contrary to all conscience & agens all the doctrine of Crist/ w^{ch} saith my kingdome is not of this woꝛlde. Jho. xviij. hath vsurped the right of the emperoure. And by polyty of the ¶ bysshops of almany & w^{ch} corruptinge the electours oꝛ chosers of the Emperour with money bzingge to passe that soch a one is euer chosen Emperoure that is not able to make his partie good w^{ch} the pope. To stope ¶ Emperoure that he come not at Rome/

My lane.

he bzingeth ¶ french kinge vp to ¶ My lane/ & on the other side bzingeth he the venecians. Yf the Venecians come to nrye the ¶ bysshops of fraunce must bzingge in the french kinge. And the Hocheners are called and send for to come and socre. And for their labour he geueth to some a rose/to another a ¶ cappe of mayntenance. One is called ¶ most Chyristen kinge another ¶ defender of the faith/another the eldest sonne of the most holy seate. He blaseth also the armes of other & putteth in the holy crosse / the croune of thorne oꝛ the nailes & so forth. If ¶ french kinge go to hie/ & crepe vp other to Vono nrye oꝛ Naples: then must our englysh ¶ bysshops bzingge in oure kynge. The craft of the bysshops is to entitle one kinge with

¶ Bysshops of fraunce.

¶ A cappe of main-
tenance.

¶ Most
chryste kin-
ge.

¶ Defen-
der of ¶ po-
pish faith.

¶ The en-
glish Bys-
shoppes,

to princes. f. xxxix

ge to anothers realme. He is called kinge
of Denmarcke / & of Englōde / the kinge of
Englonde / & of Fraunce. Then to blynd
the lordes & the comens / the kyng must
chalenge his right. Then must the land be
taxed & euery mā paye / & the treasure boz
ne out of the realme & the londe begger =
de. How many a thousand mens lyues
hath it cost? And how many an hondred
thousand poundes hath it caried out of y
realme in our remembraunce? Besides
how abhominable an example of gathe-
ringe was there? soch verely as neuer ty-
raunt send the world began did / ye soche
as was neuer befoze herde oꝝ thought on
nether amonge Jewes Saresens / turkes
oꝝ hethen sens God created the sonne to
shine: that a beest shulde breake vp in
to the temple of god / that is to saye / into
the herte & consciences of men & compeli
them to sweare euery man what he was
woꝝthe / to lende that shulde neuer be pa-
yd againe. How many thousands forswa-
re them selues? How many thousandes
set thē selues aboue their abilite / partly
foꝝ feare lest they shuld be forsworne and
partly to saue their credence? When the
pope hath his purpose / then is peace ma-
de no man woteth how / and our most eni-
mye is our most frende.

How because the Emperour is able
to obteyne his right: french / engles / Gre-
ecians

The fals
sheed of y
bysshops.

A cruell
& an abomi-
nable ex-
ample off
tyrāny ind
ge them to
their dea-
des sayth
Crist.

The
Cardinal.

The Popes power

The who
re of Ba-
bylon.

Confession

necians & all must apone him. * D greate
whoze of Babylon/how abuseth she the
princes of the worlde/how droncke hath
she made them with her wine? How sha-
mefull licences doth she geue the / to vse
nymphomancie/to holde whozes/to deuor-
ce them seluesto breake the faith and pro-
myces that one maketh w another / that
the confessours shall delyuer to the kyn-
ge the confession of whom he wyll / and
dispenceth with them euen of the very la-
we of god/ w Crist him self can not do.

Agens the Popis false power.



Not peter
only but
chzist also
was vnder
the tempe-
ral swerde

Math. xxvi. Crist saith vn-
to Peter/put vpon thi sw-
erde into his she the ff or
all that laye hande vpon
the swerde/ shall peresh
w the swerd/that is/w.
hosoener wout the coma-
ndement of the tēperall officer to who
god hath geuen the swerd / leyeth hande
on the swerde to take vengeance/the sa-
me deserueth deeth in the deade doinge.
God did not put Peter only vnder the
temperall swerde/but also chzist him sel-
fe. As it appereth. Galat. iiii. And Chzist
saith Mat. iiij. Thus cometh it vs to ful-
fill

is improued. J. xl.

fill all rightwesnes / that is to saye / al oꝝ
dinaunces of god. If the hed be then vnder
der the tempoꝝall ſwerde / how can the
membꝛes be excepted? If Peter ſinned in
defendinge Chꝛiſt agaiſt the tempoꝝall
ſwerde (whose auctorite & miniſtres the
Byſhops then abuſed agaiſt Chꝛiſt as
ours do now) who can excuſe our pꝛela-
tes of ſinne who will obeye no mā / neither
kyng nor Emperoure who can excuſe
ſe from ſinne / ether the kinges that geue /
ether the Byſhopes that receaue ſoch ex-
empcions contrary to Gods oꝝdinaunc-
es and Chꝛiſtes doctrine?

And Mat. xviij. both chꝛiſt and alſo Pe-
ter paye tribute / where the meaninge of
Chꝛiſtes queſtion to Peter is / if pꝛinces ta-
ke tribute of ſtraungers only and not of
their childern / the verely ought I to be
fre who am the ſonne of god / whose ſerua-
ntes & miniſtres thei are and of who thei
haue their auctorite. Yet becauſe they ne-
ther knew that / neither Chꝛiſt came to vſe
that auctorite / but to be our ſeruaunt and
to beare our burthen and to obeye al oꝝ-
dinaunces / both in right & wꝛōge foꝝ our
ſakes and to teach vs: therfoze ſaid he to
ſ. Peter. Paye foꝝ the & me leſt we offen-
de them. Moreover though that Chꝛiſt and
Peter (becauſe thei were poꝛe) might ha-
ue eſcaped / yet wolde he not foꝝ feare of
offendinge other & hurtinge their cōſciences. foꝝ

The Popes power

For he might well haue geuen occasion to the tribute gatherers to haue iudged a misse both of him & his doctrine: ye & the ieiunes might happely haue bpn offended therby & haue thought that it had not be lawfull/for them to haue paid tribute to hethen princes & ydolaters / seynge that he so great a prophet payde not/ye & what other thinge causeth the laie so litle to regarde their princes/as that they se the both dispised & disobeyed of the spiritual when the tie. ¶ But our prelates w care for none spiritual = offendinge of consciences & lesse for gods tie payeeh ordinaunces/will paye nought: but whē tribute. princes must fighte in our most holy fathers quarell & agenst crist. Then ar they the first ¶ There also is none so poze that then hath not some what to geue.

Shameles ¶ Marke here how past shame our scole le iugglars doctours are (as Rochester is in his sermon agenst Marten Luther) w of this te xte of Mathew dispute that Peter became se he paid tribute / is gretter then the o. ther apostles / & hath moare auctorite & power then they / & was heed to the all / contrary to so many cleare textes / wher crist rebuketh them sayenge: that is an hethenish thinge that one shulde clyme aboue another or desire to be greater. ¶ To be great in the kingdome of heuen is to be a seruante / & he that most humbleth him selfe & becometh a seruante to other (after the ens

to princes F.xli.

the ensample of Christ I meane & his apostles & not of the Pope & his apostles or Cardinals and Bishops (the same is greatest in that kingdome. If Peter in payenge tribute became greatest / how cometh it / that they will paye none at all? But to paye tribute is a signe of subiection verely / & the cause why crist payed was because he had an houtholde / & for the same cause payed Peter also. For he had an house / a shippe & nettcs / as thou readest in the gospell. But let vs go to Paul againe.

Wherfore ye must needs obeye / not for feare of vengeaunce only : but also because of conscience. That is though thou be so mighty (as now many yeres our Pope & prelates every where are) that thou needest not to obeye the tēporall swerde for feare of vengeaunce : yet must thou obeye because of conscience. First because of thine

owne conscience. For though thou be able to resiste / yet shalt thou neuer have a good conscience / as longe as gods worde / lawe & ordinaunce are agens the. Secondly for thy neighbours conscience. For though thou owe crafte & violence & mightest escape & obteyne libertie or privilege to be fre from all maner duties / yet oughtest thou nether to sue or seke for any such thinge nether yet admit or accepte if it were profered * lest thy freedom make thy weake brother to grudge & rebelle

The
make no
science at
ny euill
doinge.

The
care for th
ir neygh
bours as
wolf with
for the she
pe.

The e
uall ensam
ple of the
spiritual
tie causeth
the laye to
beleue that
they are
not bound
to obeye

f

in that

Of Subiectes

in that he seeth the good emptier he hī self
moare lade / thy parte also layde on his
sholders. Seist thou not if a mā fauoure o
ne sonne moare then another / or one ser-
uaunte moare then another / how all the
reū grudge / & how loue / peace & vnite is
broken: what Christenly loue is in y^e to
thy neyghboure ward / when thou canst
fynde in thine herte to go vp & doune em-
ptie by hī al daye longe & se hī ouer char-
ged / yee to faul vnder his burthen / & yet
wilt not once set to thine hande to helpe
him: what good conscience can there be
amonge our spiritualtie to gather so grea-
te treasure together & wth ypocresie of th-
eir false lerninge to robbe almost euery
man of house & landes / and yet not ther wth
contente but wth all craft & wilines to pur-
chease so greate liberties and exemptions
from all maner bearinge with their bre-
therne / sekinge in Crist nothinge but lu-
cre: I passe ouer with silence how thei te-
ach princes in euery lande to lade newe
exactions & tyrāny on their subiectes mo-
are & moare dayly: nether for what
purpose thei do it saye I. God I trust sh.
al shortly disclose their ingglinge & brin-
ge their falshed to light & leye a medecine
to them to make their scabbes breake out
neverthelesse this I saye / that thei haue
robbed al realmes / not of gods worde on-
ly: but also of all wealth & prosperite / &
haue

There is
no christe
one in the

What
purpose:
euen to fla-
ter y^e prin-
ces that
they maye
abuse their
auctorite
to se who
soeuer be-
leueth in
christe & to
maintene
the Pope.

to princes ¶.xlii

haue dꝛiuen peace out of al lādes and wⁱthdꝛawne thē selues frō al obediēce to pꝛinces and haue separated thē selues frō the laye men/ countinge them viler then dogges/ & haue set vp that greate ydole & whoꝛe of Babilō Antichꝛist of Rome whom thei call Pope and haue cōspired agēst al cōmune wealthes and haue made thē a seuerall kingdome/ wherin it is lawfull vn-punysht to woꝛke all abhominaciō In euery pꝛeish haue thei spies and in euery great mans hou^se & in euery tauerne and Alehouse. And thozow ✕ cōfessiōs knoweth al secretes/ so that no mā maye open his mouth to rebuke whatsoeuer thei do but that he shalbe shortly made an here-tyke. In al counceils is one of thē/ yee the most parte & chiefe rulers of the counceils ar of thē. but of their counsell is no man

Cōfession

¶ Prelates know all mens secretes and no mā theirs.

¶ Cuē foz this cause paye ye tribute that is to wete / foz consciences sake / to thy neighbour/ & foz the cause that foloweth ¶ foz they are gods ministres seruinge foz the same purpose Because god will so haue it/ we must obeye. we do not loke (yf we haue Chꝛistles spirite in vs) what is good profitable/ gloꝛious and honourable foz vs/ nether on oure awne will/ but on gods will only. ¶ Eue to euere man therfoze his dutie: tribute to whō tribute belongeth: custome to whō custome is due: feare to whō feare belongeth: honour to

¶.ii. whō hon

Of Subiectes

>> honoure pertyneth.

That thou mightest feele the working of the spirite of god in thee & lest the tiewtie of the deade shuld deceaue thee & make thee thinke that the lawe of god is spirituall were content & fulfilled in the outward

- >> de and bodyly deade it foloweth. Dwe
- >> nothinge to any man: but to loue one an
- >> other. For he that loueth another fulfil
- >> leth the lawe. For these commaundementes
- >> thou shalt not committe adultery/ thou shalt
- >> keepe thyselfe/ thou shalt not steale/ thou shalt
- >> not beare false witness/ thou shalt not de
- >> sire & so forth if there be any other comma
- >> dementes are all comprehended or contain
- >> ed in this sayenge: loue thy neyghboure
- >> therfore is loue the fulfillinge of the lawe.

Agens Here hast thou sufficient agens al the wo. phisters werke holy & iusticiars in the wo. worlde/ so magnifie their dedes/ The lawe is spirituall & requireth the herte/ & is neuer fulfilled in the deade / in the sight of

The dede God. with the deade thou fulfillest fulfilleth the lawe before the worlde & liuest there lawe before bi/ that is/ thou enioyest this present life & are worl. noydest the wrath & vengeance/ the death. pnesment in the lawe thretnet to them

Faith ma. that breake it. But before god thou kepest the lawe if thou loue only. & Now what shall make beloue? Merely that shall faith do. If thou beholde how much god loueth in crist and fro what vengeance he hath de.

lyuered

to pꝛinces ¶.xliiij.

Ignored the for his sake & of what kyng-
dome he hath made the heyre/thē shalt þe
se cause ynough to loue thy very enemye.
Without respecte of rewarde/ether in this
lyfe or in the lyfe to come/ but because
that god wil so haue it & crist hath deser-
ued it yee thou shuldest feale in thine her-
te that all thy deades to come/ are abun-
dantly recompensed alreedy in crist.

Thou wilt saye haply/ if loue fulfill þe
lawe/thē it iustifieth. I saie that that wher
er w^m a mā fulfilleth þe lawe/ declareth hī
iustified but that w^m geueth hī where wi-
th to fulfill the lawe/ iustifieth him. By
iustifiēge vnderstonde the forgyuenesse
of synnes & the fauoure of God. Now say-
eth the texte Rom. x. the ende of the lawe
or the cause wherfoze the lawe was ma-
de is crist to iustifie all that beleue. That
is/ the lawe is geuen to vtter sinne/ to kil
the consciences/ to damne oure deades/ to
brynge to repentance & to dꝛyue to crist
in whom god hath pꝛomysed his fauoure
& forgyuenesse of sinne to all that repente
& consente to the lawe that it is good. If
thou beleue the pꝛomises then doth gods
trueth iustifie the/ that is forgyueth the/ &
receaueth the to fauoure for A bzilles sa-
ke. In a suertie wherof & to certifie thine
herte/ he sealeth the w^m þe spꝛite Ephe. i. &
iii. And. ii. Corinth. v. saith Paul/ which
gaue vs his spꝛite in earnest. Now the spi-

Iustifiēge

**The offi-
ce or dutye
of þe lawe.**

**The belee-
uinge of
gods pꝛo-
mises iusti-
fieth.**

¶.iii. rite is

Of Subiectes

The spiri-
te and the
inwarde
vertues ar
knowē by
p outwar,
de dede.

rite is geuen vs thow crist/reaue Rom
viii. & Gala iij. & ii. Corin. iij. Neuerthe-
lesse the spirite & his frutes wher in
the herte is purified/as faith/hope/loue/
patience/longe suffringe & obediēce/con-
de neuer be sene without outwarde expe-
rience for yf thou wer not brought some
time into combzaunce/whence god only
coude delyuer the/thou shuldest neuer se
thy faith/pee except thou foughtest some
tyme agens desperation/hell/deeth/ sin-
ne & powers of this woꝛlde for thy faith
es sake thou shuldest neuer know true fa-
ith from a dreame. Except thi brother no
we & then offended the/thou coudest not
know whether thi loue were godly. For
a turke is not angre/till he be hurte & of-
fended but if thou loue him that doeth the
euell/then is thy loue of god/lykewise if
thy rulers were allwaie kinde/thou shul-
dest not know whether thine obedience
were pure or no/but and if thou canst pa-
ciētly obeie euyl rulers in al thinge that
is not to the dishonoure of god and whē
thou hurtest not thi neyghbours/then ar-
te thou sure that god spirite woꝛketh in
the/& that thy faith is no dreame nor ani
fals imaginacion.

Therfoze counceleth Paul Roma. xii.
recompense to noman euyl. And on your
parte haue peace with al men. Derely be-
loued auenge not your selues: but geue

to pꝛinces J. xliiij

come to þe wꝛath of god. For it is wꝛi-
ten vengeance is myne and I wil rewar-
de/saith the loꝛde. Therfoꝛe if thine ene-
mye hongre feade him: If the thirst/geue
him dꝛinke. For in so doyng thou shalt
heape coles of fyꝛe on his heed (that is/
thou shalt kende loue in him) We not o-
uercome of euill (that is let not another
mans wikednesse make the wiked also).
But ouercome euill with good/that is wth
softnesse kyndnesse & al pacience winne
him: euen as god wth kyndnesse wonne the.

Overcome
thine enemy
wth good
doinge.



The lawe was geuen in
thunder lyghtening/ fy-
re/smoke and the voyce
of a trumpet and terre-
ble sighte. Exo. xx. So
that the people quake
foꝛ feare & fode a farr
of sayenge to Moses.

The lawe

Speake þ to vs & we will heare: let not
þ loꝛde speake to vs/lest we dye. No eare
(yf it be awaked & vnderstondeþ the me-
aninge) is able to abyde the voyce of the
lawe excepte the pꝛomises of mercy be by.
That thunder excepte the rayne of mer-
cy be ioyned with it/destroyeth all & byl-
deth not. The lawe is a witnesse agens
vs & testifieth that god abhoꝛreth the sin-
nes/that is in vs & vs foꝛ our sinnes sake

In lyke maner when god gaue the peo-
ple of

Of Subiectes

The kyn ple of Israel a kinge it thundred & rayned
e, that the peple feared so soze that they
cryed to Samuel for to praye for them /
that they shuld not dye. .1. Reg. xij. As the
lawe is a terrible thinge : euen so is the
kinge. For he is ordened to take vengea-
unce and hath a swerde in his hande and
not pecockes feeders. Feare him therfor
re and loke on him as thou woldest loke
on a sharpe swerde that hanged ouer thy
heed by an herre.

Rulers ar Meedes & gouerners ar ordened of god
ods gyfte & ar euen the gift of god / whether thei be
good or bad. And whatsoeuer is done to
vs by them / that doeth god / be it good or
bad. If thei be euill why ar thei euill? be
rely for our wekedneses sake ar p euill.
why the Because that whē thei wer good we wol
ulers ar de not receaue that goodnesse of the han-
uell. de of god & be thankfull / submitting our
selues to his lawes & ordinaunces / but a-
bused the goodnesse of god to our sensuall
& beestly lustes. Therfore doeth god ma-
ke his scoze of thē & turne thē to wilde
beestes contrary to the nature of their na-
mes & offices / euen into lyons / beares / fo-
res & vnclene swyne / to auēge him self of
our vnnaturall and blinde vnkindnes &
of our rebellious disobedience.

In p. cvi. psal. thou readest / he destroyed
the ryuers & dried vp the springes of wa-
ter & turned the frutesfull lande in to ba-
renesse

to princes J. xlv


renesse / for the wikednesse of the inhabitants therein. when þe children of Israell had forgotten god in Egipte / god moued þe hertes of the Egipties to hate the & to subdue them with craft and wilynes. Psalme. L. iiii. and Deuteronomion. iiii. Moses reherseth sayenge : God was angrie w me for youre sakes : so that the wraith of God fell on Moses for the wikednesse of the people. And in the second chapter of the seconde booke of kinges God was angrie with the people and moued Dauid to numbze them when Joab and the other lordes wondzed why he wold haue them numbzed and because they feared lest some euill shuld folowe / dissuaded the kinge : yet hit holpe not. God so hardened his herte in his purpose / to haue an occasion to sleie the wiked peple.

Euill rulers then are a signe that god is angry and wraith with vs. Is it not a greate wraith and vengeance that the father and mother shulde hate their childre / euen their flesh and their bloude : or that an husbande shulde be vnkynde vnto his wyfe or a master vnto the seruante that wayteth on his profyte / or that lordes and kynges shulde be tyzauntes vnto their subiectes & tenauntes which paye them tribute / tolle / custome and rent / laboꝝinge and toplinge to synde them in honoure and to mayntene the in their estate?

Euill rulers are a signe that god is angry w vs.

Of Subiectes

estate: is not this a fear full iudgemente of god and a cruell wrath that the very Prelates and Sheperdes of oure soules which were wonte to fede Chyistes flocke with Chyistes doctrine and to walke befoze them in lpyunge there after and to geue their lyues for them/ to their ensample and edifieng/ and to strenght their weak faithes / are now so sore chaunged that if thei smell that one of their flocke (as they now call them and no lenger cristes) do but once longe or desire for the true knowlege of chyste/ they will sleigh him/ burning him with fyre most cruelly.

Why the  what is the cause of this / and that Prelates are thei also teache false doctrine confirminge so wicked. it with lyes: verely it is the hande of god to auenge the wickednes of them that haue no loue ner last vnto the trueth of god when it is preached: but reioyse in vnrightheousnes. As thou maist se in the secōd pistle of Paul to the Thessalonians: where he speaketh of the comminge of antychyste: whose compynge shalbe (saith he) by the workinge of Satān with all miracles signes & wondres w^h ar but lyes/ and in all deceauable vnrightheousnes amōge the that perish/ because thei receaued not any loue to the trueth to haue bene saued Therefore shall God sende them stronge delusion/ to beleue lyes. Marke howe god to auenge his trueth / sendeth to the vnto

to princes .f. xlvi

vnthanchfull false doctrine and false my-
racles to confirme them and to hardē the
hertes in the false waye / that afterwarde
it shall not be possible for them to admit-
te the trueth. As thou seist in Exodi. vii.
and. viii. how god suffered false myracles
to be shewed in the sight of Pharaon to
harden his herte / that he shulde not bele-
ue the trueth / for in as moche as his soth-
eyars turned their rodde into serpentes
and turned water into bloode / and made
frogges by their inchauntment / so thou
ghyt he that Moses did all his myracles
by the same craft and not by the power
of god. And abode therfore in vnbelefe &
perished in resistinge god.

Let vs receaue all thinges of god whe-
ther it be good or badde : let vs humble
oure selues vnder his myghtye hāde and
submitte oure selues vnto his nurture &
chastisinge and not with drawe oure sel-
ues from his correction (reade the Heb. the
xii. chapter. For thy comfort) and let vs
not take the staffe by the ende or seke to
auenge oure selues on his rodde / who is þe
euill rulers. ¶ The chylde as longe
as he seketh to auenge him selfe upon the
rodde hath an euill herte. For he thin-
keth not that the correction is righte or
that he hath deserued hit / nether repen-
ted / but reioysseth in his wekednes.

And

The right
waie to
me cut
bondage

Of Subiectes

And so longe shall he neuer be without
a rodde:ye so longe shall the rodde be ma
de sharper and sharper. If he knowledg
his faute and take the coꝛrection mekely
and euen kysse the rodde and amende him
selfe with the lerninge and nurtoure of
his father and mother/then is the rodde
taken awaye and bꝛente.

*for tye
at d. d
wold
b. t*
So if we resiste euell rulers seekinge
to set oure selues at lyberte/ we shal no
doute bꝛinge oure selues into moare cru
ell bondage and wꝛappe oure selues in
moch moare mysery and wꝛetchednes.

For if the heddes overcome/thē laye the
y moare weyghte on their backs and
make their yocke soꝛer and tye them sho
rter. If they overcome their euyl rulers
thē make they a waye for a moare/ cruel
nacion oꝛ for some tyꝛaunte of their awa
ne nation which hath no righte vnto the
croune. If we submitte oure selues vnto
the chastysinge of god and mekely know
ledg: oure synnes for which we are scoꝛ
ged/and kysse the rodde/and amende oure
lyuinge: then wyll god take the rodde a
waye/that is/ he wil geue the rulers a bet
ter herte. And yf they continue theyꝛ ma
lice and persecute you for wel doinge and
because ye put your trust in god/thē wil
god delyuer you out of their tyꝛannie for
his truethes sake. It is the same God
now that was in the olde tyme and dely
uered

to princes. J. xlvij

uered the fathers and the prophetes/ the God is al-
 apostles & other holy sayntes. And what waye one
 soeuer he sware to them he hath swozne alwaye tr-
 to vs. And as he deliuered them out of ne alwaye
 all temptation combzaunce and aduersi- comersifu-
 te/ because they consented and submitted and exclu-
 them selues vnto his will and trusted in- deth no mā
 his goodnes and trueth: euen so wyll he fro his pro-
 do vs yf we do lykwyse. myles.

When so euer the childern of Israel fel
 from the waye which God commaunded
 them to walke in he gaue them vp vnder
 one tyraunte oꝛ another As sone as they
 came to the knowledge of them selues and
 repented cryenge foꝛ mercy and leninge
 vnto the truteh of his promises he sende
 one to deliuer them / as the histories of
 the byble make mencion.



A Chyristen man in respecte of God is
 but a passiue thinge/ a thinge that suffe-
 reth only & doeth nought / as the sicke in
 respecte of the surgen oꝛ phisicion doth
 but suffer only. The surgen launceth and
 cutteth out the deead fleshy thercheth y^e wo-
 undes/ thrusteth in tēica/ seareth/ burneth
 soweth oꝛ sicketh and leueth to cozies
 to drawe out the corruption/ & last of all
 leueth to helinge playsters & maketh who-
 le. The phisicion likewise geueth purga-
 tions and drinkes to dryue out the diseas-
 se and then with restauratiues bring-
 eth helth. Now if the sicke resiste the ra-
 cer the

Of Subiectes

Euell rule.
es are who
esome me
icines.

Christe
an recea
eth.

How pro.
table ad.
erlite is.

for the merching peron and so forth/doe
 eth he not resiste his awne helth and is
 cause of his awne deeth. So lykewise is
 it of vs/if we resiste euell rulers wiche ar
 the  rodde and scourge where with god
 chastiseth vs/the instrumentes where w
 god mercheth oure woundes / and bitter
 drinckes to dryue out the sinne and to
 make it appere/and cozies to drawe oue
 by the rotes the coze of the pore of y soul
 le that freteth inwarde. A chzisten man
 therfore receaueth all thinge of the han
 de of god both good and bad / both swete
 and sowre/both swelt and swo. Yf any per
 son do me good/whether it be father mo
 ther and so forth/that receaue I of God/
 and to god geue thākes. For he gaue whe
 re with/and gaue a cōmaundemente/and
 moued his herte so to do. Aduersite also
 receaue I of the hande of god asan whol
 some medicine / though it be some what
 bitter. Tēptacion  and aduersite do
 both kil sinne & also vtter it. For though
 a cristē man knoweth every thinge how
 to lyue: yet is the fleshy so weake/that he
 can neuer take vp his crosse him selfe to
 kyll and mortifie the fleshy. He must haue
 another to ley it on his backe. In many
 also sinne lyeth hidde within and festers
 eth and rotteth inwarde and is not sene
 so that thei thinke how thei ar good and
 perfecte and kepe the lawe. As the youn
 ge man

to pꝛinces J. xlviij

ge man. What, xij. said he had obserued all
of a childe) & yet lyed falsly in his herte as
the texte folo winge well declareth whē
all is at peace & noman troubleth vs/ we
thinke that we are paciente & loue oure
neighbour as our selues: but let our ne
ighbour hurte vs in woꝛde oꝛ deade and
thē finde we it otherwise. Thē fume we
and rage and set vp the bꝛistles and bend
our selues to take vengeance. Yf we lo
ued with godly loue foꝛ Chꝛistes kindnes
sake/ we shulde desire no vengeance/ but
pitie him and desire god to foꝛgeue and a
mend him, knowinge well that no flesh
can do otherwise then sinne/ excepte that
god pꝛeserue him. Thou wilt saye what
good doeth soche persecucion and tyran
ny to the righteous? First it maketh them
feale the woꝛkinge of gods pꝛite in them
and that their faith is vnfayned. Secon
daryly I saye that no man is so greate a
sinner/ yf he repent and belue/ but that
he is righteous in Chꝛist and in the pꝛo
mises: yet if thou loke on the flesh and to
the lawe there is no man so perfect that
is not founde a sinner. Per any man
so pure/ that hath not somewhat
to be yet purged. This shall
suffice at this tyme as
concerninge
obedien

ce.

Because

A digression.



Because that God excludeth no degre from his mercye. But who soeuer repenteth and beleueth his promyses (of whatsoeuer degre he be of) the same shalte partaker of his

grace : therfore as I haue discribed the Obedience of them that are vnder power and rule / euen so will I with Gods helpe (as my dutye is) declare how the rulers which God shall vouchsafe to call vnto the knowledge of the trueth ought to rule.

The offi- ce of a father and how he shulde rule.



Fathers moue not your ch
ildern to swzath: but bzin
ge them vp in the nurtou-
re & informacion of y^e loz-
de. Ephe. vi. & Col. iii. fa-
thers rate not your chil-
dern lest thei be of despe-
rate mynde / that is lest thou discozagethe
ffozwhere the fathers & mothers ar swey
suarde hastie & churlish / euer bzaulinge
& chidinge: ther ar the children anone dis-
cozaged and hertelesse & apte for nothin-
ge nether can they do any thinge a right.
Bzingethe vp in the nurtoure & informa-
cion of the lozde. Teache the to knowe
Crist & set gods ordinaunce befoze them
sayenge: sonne oz doughter god hath cre-
ated the & made the thozow bothy father
& mother / & at his comaundment haue we
so longe thus kindly bzought the vp & ke-
pte the from al perels he hath commaun-
ded the also to obeye vs sayenge: childe
obeye thy father & mother. If thou meke-
ly obeye / so shalt thou growe both in the
fauoure of god & man & knowledge of our

The right
bzinginge
vp of chil-
dern.

Of a father.

lorde crist. If thou wilt not obeye vs at
his cōmaundemente: thẽ are we charged
to coꝛrecte the/ yee & yf thou repentē not
& amende thy selfe/ God shall slep the by
his officers oꝛ punesh the everlastingly.

The de. ¶ Portoure them not woꝛldly & wꝛoꝛ
ruction & dly wylsome sayenge: thou shalt come to
paringe of honoure/ dignite/ pꝛomociō & riches thou
childern. shalt be better thẽ soch & soch/ thou shalt
haue. iij. oꝛ. iiij. benefices & be a great do-
ctoure oꝛ abysshope & haue so many men
waytinge on the & do nothinge but hauke
& hunte & lyue at pleasure/ ỹ shalt not ne-
de to swete/ to labourē oꝛ to take any pai-
ne for thy lyuinge & so forth/ fillinge thẽ
full of pꝛide/ disdayne & ambition & coꝛru-
ptinge their myndes wꝛoꝛldly persua-
siōs. Let the fathers and mothers marke
how they thẽ selues wer disposed at all
ages/ & by experience of their awne infir-
mites helpe their childꝛen & kepe thẽ frō
occasions. Let thẽ teach their childꝛen to
are mariages of their fathers & mothers.
And let their elders pꝛouide mariages for
thẽ in season: teaching them also to kno-
we/ that she is not his wife wꝛoꝛldly the sonne
taketh/ ner he her husbāde wꝛoꝛldly the dought-
ter taketh without the cōsente and good
will of their elders oꝛ thẽ that haue auto-
rite ouer thẽ. If their frendes wil not ma-
rye thẽ/ thẽ are thei not to blame yf they
marrye thẽ selues. Let not the fathers and
mothers

Of an husb. F. l.

mothers alway take & vttermost of the
 ir auctorite of their childern/but at a ty=
 me suffre with the & beare their weaken=
 elles as Christ doeth oures & eke crist in
 your childzen in your wiues/seruauntes
 & subiectes. Father/mother/sonne/doug=
 hter/master/seruaunt/kinge & subiecte/be
 names in the woꝛldly regimēte. In crist
 we ar al one thinge/none better the ano=
 ther/all bꝛethern & must all seke christ &
 our bꝛothers profit in crist. And he that
 hath the knowlege whether he be Loꝛde
 oꝛ kinge/is bounde to submitte him selfe
 and serue his bꝛethern and to geue him
 selfe foꝛ them/to winne them to Christ.

In Christ
 we ar al se=
 ruauntes &
 he that ha=
 th knowle=
 ge is bounde.

The office of an husban= de and how he ought to rule.



Albandes loue youre
 wifes/as Crist loued &
 congregacion/& gaue hi
 self foꝛ it/to sanctifie it
 & clense it. Men ought
 to loue theyꝝ wiues as
 their awne bodies For
 this cause shall a mā le=
 aue father and mother/and shal continue
 with his wife and shalbe made both one
 flesh. He that euery one of you loue hyꝝ
 wyfe/euen as his awne bodye: All the
Gal. is

Of a master

is saith Paul. Ephe. v. & Col. iii. he saith
husbandes loue your wiues & be not bit-
ter to the / & Peter. i. pe. iii. saith / me dwel
in youre wiues accoꝝdinge to knowlege
(that is accoꝝding to the doctrine of crist)
geuinge reuerence to the wife / as to y^e we-
aker vessel (that is / helpe her to beare hir
infirmities) & as to the that ar hezres also
of the grace of lyfe / that your prayers be
not let. ✠ In many thiuges god hath ma-
de the men stronger then the women / not
to rage apon the & to be tyꝛauntes to the
but to helpe them to beare their weake-
nes. Be curtes therfoze to them & winne
the to crist & ouercome the with kindnes
that of loue thei maye obeie the oꝝdina-
unce that God hath made betwene man
and wyfe.

When ou-
ght to ru-
le their wi-
ues bi go-
ds worde.

why the
ma is stro-
ger the
woman.

The office of a Master/ and how he ought to rule.



Paul Ephe. vi. saith / ye
masters do euen the sa-
me thinges to them.
(that is be master af-
ter the example & do-
ctrine of Christ / as he
before taught the ser-
uauntes to obeie to
their

Of a Master .f. li

e heir masters as to crist) puttinge a waye
 thze tninges (that is / geue them faire woꝝ
 des & exhoꝝte the kyndly to do their dutie
 ye nourture them as thine awn sonnes
 with the loꝝdes nurture / that they
 maye se in crist a cause why thei ought lo
 uingly to obeie) & remembze (saith he) that
 your master also is in heuen / Neither is
 there any respecte of persons w̄ hī / that
 is / he is indifferente & not percial: as gre
 ate in his sight is a seruaunt as a master
 And Colos. iij. saith he / ye masters do to
 your seruauntes that w̄ is iust & equal / re
 membzinge that ye also haue a maister in
 heuen. Geue your seruauntes kynde woꝝ
 des / fode / raimente & lerninge. Be not bit
 ter to them / rayle not on them geue them
 no cruel countenaunce: but according to
 the ensample & doctrine of Crist / deale w̄
 them. And whē thei laboure soze cherish
 the againe, whē ye coꝝreck the * let gods
 woꝝde be by & do it w̄ soche good maner
 that thei maye se how that ye do it to a
 mend them only / & to bzing them to the
 waye w̄ god biddeth vs walke in / and not
 to auenge your selues oꝝ to sozeke youre
 malice on them. If at a tyme thozow ha
 uines ye exceede measure in puny shinge
 recompence it another waye
 and pardon them
 and
 ether tyme.

Teach th
 seruaunte
 to know
 crist and a
 ter crist
 doctrine d
 ale w̄ him

Do al thin
 ge w̄ gods
 woꝝde.

The

The Dutye of Lande lordes.



Et Cristen landloz-
des be contente wi-
th their rente & olde
customes not reysin-
ge the rente oꝝ fiens
& bzinginge bp new
customes to oppꝛe-
se theyꝝ tenauntes/
nether lettinge .ii. oꝝ

iiij. tenauntyes vnto one man. Let them
not take in their communes nether make
parkes noꝝ pastours of hole parishes.


God gaue
the erth to
men.
¶ For god gaue the erth to mē/to inhabite
& not to shepe & wilde deer. Be as fathers
to your tenauntes: ye be vnto thē/as crist
was to vs/& shew to thē al loue/& kynd-
nes. Whatsoeuer busines is amonge thē/
be not parciall faueringe one moare then
an other. The complaintes/ quarels & stri-
fe that ar amonge thē/counte diseases of
sicke people & as a mercifull phisiciō hea-
le them with wisdom and good counsel.
Be pitifull & tēder herted to thē & let not
one of thy tenauntes teare out anothers
thꝛote/but iudge their causes indifferent-
ly and compell thē to make their diches/
hedges/gates and wayes. ¶ For euen for so-
ch causes were ye made landloꝝdes / and
for soch causes payd men rent at the beg-
ynninge. ¶ For yf soche an oꝝder were not
one

The Dutye of king. &c. f. lii
one shuld sle another and all shulde go
to wast. Yf thy tenaunte shall laboure &
toyle all the yere to paye the thy rente
and when he hath bestowed al his laboure
his neyghbours cattell shall deuoure
his frutes/how teduous and bitter shul-
de his lyfe be? He therfoze that ye do yo
ur duties againe and suffre no man to do
them wꝛonge/saue the kynge only. Yf he
do wꝛonge/them must they abyde Gods
iudgemente.

EThe Dutye of kinges and
of the Judges and officers.

Let kynges (yf they had leuer
be Chzisten in dede then so ~~be~~ to
be called) geue them selues all
together to the wealth of their
realmes after the ensample of Chzist: re-
membꝛinge that the people are Gods and
not theirs: yee ar Chzistes enheritaun-
ce and possession/bought with his blos-
de. The most despised person in his real-
me is the kinges bzother and feiow mem-
bre with him and equal with him in the
kingdome of god and of Chziste. Let him
therfoze not thinke him selfe to good / to
do them seruice nether seke any other
thinge in chē/then a father seketh in hys
childꝛen yee then Chziste sought in vs.
Though

The Dutye

Though that the kinge in the tempozall
regimente be in the rosome of god & repze
senteth god him self & is without all com
parison better then his subiectes: yet let
him put of that & become a bzother/ doin
ge & leuinge vndone al thinges in respec
te oft he cōmune wealth/ that al men ma
pe se that he seketh nothinge/ but the pzo
fit of his subiectes. When a cause that re
quireth execuciō is bzought befoze hī the
only let hī take the person of god on him
The let hī know no creature but hear al
indifferētly/ whether it be a straunger oz
one of his awne realme/ & the smal aswel
as the greate & iudge righteously for the
iudgement is the lozdes Deut. i. In tyme
of iudgement he is no minister in y king
dome of crist: he pzeacheth no gospel/ but
the sharpe law of vengeaunce. Let hī ta
ke the holy iudges of the olde testamente
for an example & namely  Moyses w in
executinge the lawe was mercilesse/ oth
erwise moare then a mother to the/ neuer
auenginge his awne wzōges / but sufferin
ge al thinge/ bearinge every mans weak
nes/ teachinge/ warninge/ exhortinge/ and
ever caringe for the & so tēderly loued the
that he desired god ether to forgeue them
oz to damne him with them.

Moses,

iudges,

Let the iudges also priuatly when the
haue put of the person of a iudge exhor
te to god counsell and warne the people &
helpe

of kinges etc. J. liij

helpe / that they come not at gods iudge-
ment: but þ̄ causethat ar brought to thē
when thei sit in gods stede / let thē iudge
and cōdemne the trespasser vnder lawfull
witnesses & not bzeake vp into the cōsci-
ences of men / after the ensample of Anti-
cristes disciples / & cōpel thē ether to for-
swere thē selues by the almighty God &
by the holy gospel of his merciful p̄omi-
ses oꝛ to testifie agens̄ thē selues: which
abhomination our p̄elates lerned of ✠
Cayphas Mat. xxvi. sayēge to crist / I ad-
iure oꝛ charge the in the name of ȝ̄ liuin-
ge God / that thou tell vs whether thou
be Crist the sonne of god. Let that w̄
is secret to god only / wherof no p̄ofe can
be made ner lawfull witnessse brought / a-
byde to the cominge of the lord w̄ shall
opē al secretes. If any malice bzeake forth
that let them iudge only. For foꝛther au-
dositie hath God not geuen them.

Moses Deut. xviij. warneth iudges to
kepe thē vpꝛight & to loke on no mans p̄-
son / that is / that thei p̄ferre not the hye
befoze the lowe / the great befoze ȝ̄ small /
the riche befoze the poꝛe / his acquainta-
unce frende / kynsman / contrey man / oꝛ o-
ne of his awne nacion befoze a straunger
a frende oꝛ an alien / yee oꝛ one of theyr
awne faith befoze an infidell : but that
they loke on the cause only to iudge in-
differently. For the rowme that thei are
in

W̄ tyzāny
to cōpel a
man to ac-
cuse himsel-
fe.

✠ Dure
p̄elates
lerned of
Cayphas.
H̄
cret sinnes
perteyne
to God to
punysh &
opē sinnes
to þ̄ kinge


The Dutye

in the law that thei execute at gods / w^h as he hath made al & is god of al & all are his sonnes: euen so is he iudge ouer all & will haue all iudged by his lawe indifferently & to haue the right of his lawe / and will auenge the wronge done to the turke or sarelson. For though thei be not vnder the euerlastinge testament of God in crist / as few of vs w^h are called cristen be / & eue no mo the to w^ho god hath sent his promises & powred his sp^{ir}ite into their hertes to beleue the / & thowso faith grauen lust in their hertes to fulfill the lawe of loue: yet at thei vnder the testamēte of the lawe naturall w^h is the lawes of euery lande made for the comen wealthe ther & for peace & vnite that one may lyue by another. In w^h lawe the infideles (if thei kepe the) haue promises of worldly thinges. whosoever therfore hindreth a very infidell fro the right of that lawe / sinneth agēst god & if hⁱ wil god be auēged. Whosouer Moses warneth the that thei receaue no giftes / rewardees or bybes. For those two pointes / faueringe of one person moare then another / and receauinge rewardees / peruerthe all right and equite and is the only pestilence of all iudges. And the kynges warneth he that they haue not to many wiues / lest their hertes turne awayne : & that they reade alwaye in y^e lawe of god / to lerne to feare hⁱ / lest
their


of kinges etc. ¶ liiii

their hertes be lyft vp a boue their bzeth
ern. which two pointes / swemen & pride
the despisinge of their subiectes / w^h ar in
very deade their awne bzeth^{re} / ar p^r come
pestilēce of al p^rices. Reade y^e stozies & se

The shirereues / bayly arantes / consta-
bles & soch like officers may let no man
that hurteth his neyghbour scape / but th
at thei bzingē thē hēfoze the iudges / exce-
pte thei in the meane tyme agre w^h they^r
neyghbours and make them amendes.

Let kinges defende their subiectes from
the wronged of other nacions / but picke
no quarels for euery tryfyl / no let not o-
ur most holy father make thē no moare so
drunken w^h  vaine names / w^h cappes
of maintenaunce & like babels / as it wer
popetry for childzen / to bedger their real
mes ad to murther their people / for defen

Wayne
names.

dunge of our holy fathers ty^rany  If
a lawfull peace that stōdeth w^h gods wo^r
de be made betwene p^rince ad p^rince & y^e
name of god takē to reco^rde and the body
of our sauoure broken betwene thē / apō
the bonde w^h they haue made / that peace
o^r bōde cā our holy father not despēce w^h
nether losse it w^h al the keieshe hath no
berely crist can not bzeake it. For he can
not to bzeake y^e law but to fulfil it Mat. v

The holy
father low
seth peace
an dvnitie
truce / tru-
eth and all
honestie

If any man haue broken the lawe o^r a
good o^r dinaūce and repente and come to
the right waye agayne / then hath Criste

The Dutye

What the
keyes ar &
why they
ar so called

power to forgiue him: but licence to breake thi lawe can he not geue / moche lesse can his disciples & vicars (as thei cal the selues) do it. The **X** keyes wher of they so greatly boit them selues ar no carnall thinges but spirituall & no thinge else saue knowlege of the lawe & of the promyses of gospell / yf any man for lacke of spirituall feelinge desire auctoritie of men let him reade the olde doctours. If any man desire auctorite of scripture crist saith / Luke. xi. wo be to you laweers for ye haue take awaye the keye of knowlege ye enter not in your selues & the that come in ye forbidde: that is / thei had blinded the scripture whose knowlege (as it were a keye) letteth into god / in gloses & tradicions. Like wise findest thou. Mat.

The keyes
ar promysed
The keyes
ar payde.

xiii. **X** As Peter answered in y name of al also crist promised him the keyes in the personne of al. Mat. xvi. And in the. xx. of

The bond
and losse

Ihon he payed the sayenge receaue the holy goost who soeuer sinnes ye remitte thei are remitted or forgiue & who soeuer sinnes ye retayne thei ar retained or holden. **X** with preachinge the promyses losse thei as many as repent & beleue. And for that Iho saith receaue the holy goost / Luke in his laste chapter saith the opened he their wittes that they might vnderstonde the scriptures & saide to the: thus it is writte. And thus it be-
hould

Of kynges. &c. J. 16

hewed Crist to suffre & to rise againe the
thrid daye. And that ✠ repentaunce & re-
missiō of sinnes shuld be preached in his
name amonge all nacions. At preachinge
of the lawe repente men & at the preach-
inge of the promises do thei beleue & are
saued. Peter Act. ii. practised his ke-
yes & bi preachinge the lawe brought the
peple into the knowledge of them selues
& bounde their consciences / so that they
were pricked in their hertes & sayd to pe-
ter & to the other apostles / what shal we
do. Then brought they forth the keye of
the swete promises sayenge: repente and
be baptised every one of you in the name
of Iesus crist for the remission of sinnes
& ye shal receaue the gift of the holy goost
for the promise was made to you and to
your childzen and to al that ar a farre e-
uen as many as the lord shal cal. Of ly-
ke ensamples is the Actes iul and Peters
Distles / and Pauls pistles and al the scri-
pture. Neither hath our holy father /
any other auctorite of Crist or bi the rea-
son of his predicator Peter the topreach
gods woꝛde. As crist compareth te vn-
derstandinge of scripture to a keye / so co-
pareth he it to a nette & to leuen & to ma-
ny other thinges for certen proprieties.
A meruell therfore that thei boſt not the
selues of their nette and leuen / as wel as
of their keyes / for they ar all one thinge.

✠ But

Repentance and for-
geuenescom
me bi prea-
chinge.

✠ Peter
practised
his keyes.

The poples
auctorite /
is to preas-
ch Gods
woꝛd only

The Dutye

But as Crist biddeth vs beware of þe leut
of the pharises/so beware of their cōfiter
feted keyes & of their false nette (w̄ are
their tradicions and ceremonies their p=
pocrisy and false doctrine (w̄her w̄ they
keepe not soules to crist/ but auctorite &
riches to them selues.

Not w̄ an Let cristen kinges therfore kepe their
heretike la faith & trueth & al lawful p̄mises & bon
ith the po des/not one w̄ another only/but euē w̄ þ
pe. turke or whatsoeuer infidel it be. If or so
it is right before god as the scriptures ad
exāples of þe bible testifie, w̄ ho soeuer vo
we an vnlawful vowe/p̄mise an vnla
wfull p̄mise/swere an vnlawfull oth/
sinneth agēst god: & ought therfore to bze

Unlawful take it, He nedeth not to sue to Rome for
vowes or a licence. If or he hath gods worde/& not
othes are all licence only: but also a cōmaūdemēte to
mē cōmaū bzeake it. Thei therfore that are swozne
ded to bze to be true to Cardinals & billhopes/ that
ake. is to saye false to god/ þe kinge & þe realme
maye bzeake their othes lawfully w̄out
grudge of cōsciēce bi the auctorite of gods
worde. In makinge thē thei sinned/but i
repētinge and bzeakinge thē they please
God hply and receaue forgenenes in crist.

Let kingestake their dutye of their su
bietes & that that is necessary to þe defen
se of þe realme. Let thē rule their realmes
thē selues w̄ þe helpe of laye mē that ar sa
ge/wise/lerned and expert. Is it not a sh=

ame

Of kynges. &c. f. lvi

ame aboute al shames and most ruous th in
ge that no man shulde be founde able to
gouerne a woꝛldly kyngdome saue biss
pes and pꝛelates that haue forsaken the
woꝛlde / are taken out of the woꝛlde / and
appointed to pꝛeach the kyngdome of god
Chꝛiste saith / that his kyngdome is not
of this woꝛlde 3hon. xviij. and Luke. xij.
to the younge mā that desired hī to bidde
his bꝛother to geue hī parte of þ inheri
taunce / he answered who make me iudge
or a deuider amonge you. 3o mā that lay
eth his hande to the plow & looth bac
ke is apte for the kyngdome of heuen. Lu
ke. ix. No man can serue two masters but
he must despise the one. Mat. vi.

Bishopes

Beholde þ
face of the
Dope and
of the Bish
ops in
this glasse.

To pꝛeach gods woꝛde is to moch for
half a man. And to minister a tēporal kin
gdome is to moch for half a mā also. Et
her other requireth an holē mā. One ther
foze cā not wel do both. He that auēgeth
him selfe to every tryfel is not mete to
pꝛeach þ paciēce of crist / how that a man
ought to forgeue and to suffre al thinges.
He that is ouerwhelmed w al maner ri
ches & doth but seke moare dayly / is not
mete to pꝛeach pouertie. He that wil ob
aye no mā is not mete to pꝛeach how we
ought to obeye al mē. Peter saith Act. vj
It is not mete that we shulde leaue the
woꝛde of god and serue at þ tables. Paul
saith. 1. cor. ix. God sent me but to pꝛeach
A ters

The Dutye

A terrible payenge verely for Popes/cardinals/ & Bishopes. If he had said wo be to me if I fight not and moue princes to warre or if I encrease not sent Peters & patrimonie (as they call it) it had bynne a moare easy payenge for them.

Peters patrimonie.

The popes auctorite is improued.

Christ forbiddeth his disciples & that oft (as thou mayst se Mat. xviii. and. xx. Mar. ix. and. x. Luke. ix. and. xxi). Euen at his last soper) not only to clyme aboue lordes/kinges and Emperours in worldly rule/ but also to exalte them selues one aboue another in the kingdome of God. But in vayne: for the Pope wolde not heare it though he had commaunded it te thousande tymes/gods worde shulde rule only/ and not bysshopes decrees/ or the Popes pleasure. That ought they to preache purely and spiritually and to falscio their lyues there after and with all ensample of godly lyuinge and longe sufferinge to drawe all to Christ: and not to expounde the scriptures carnally and worldly/ payenge: God spake this to Peter & I am his successoure/ therfore this auctorite is myne only: and them bringe in the tyzanny of their fleshy wisdom/ In presentia maioris cessat potestas minoris, That is in the presens of the greater the lesse hath no power. There is no brother hedy where soch Philosophy is taught.

Bishopes haue captiued Gods worde wth theirowne decrees.

Soch

Of kinges etc. f. lviij

Soch philosophy / and so to ab Rocheſt
 ble the ſcriptures / and to moc.
 he w God's woꝛde / is after the
 maner of the Biſſhops of Ro-
 cheſters diuinitie. foz he in his ſermon
 of the condemnacion of Marten Luther
 proueth by a ſhadowe of the olde teſta-
 mente / that is by Moſes and Aaron that **Moſes.**
 Sathan and Antichriſte oure moſt holy
 father the Pope is Chriſtes vicare and hed
 of Chriſtes congregacion.

Moſes (ſaith he) ſignifieth Chriſte / and
 Aaron the Pope. And yet the piſtle vnto
 the Hebrues proueth that the hie preſte of
 the olde lawe ſignifieth Chriſt / & his of-
 feringe and his goinge in once in the yere
 in to the inner temple ſignifie þ offeringe
 where w Chriſte offerd him ſelfe / & Chriſt
 ſes goinge in vnto þ father to be an euer
 laſtinge mediator or interceſſor for vs. Ne-
 uertheleſſe Rocheſter proueth þ cōtrary
 by a ſhadowe: by a ſhadowe verely. foz
 in ſhadowes they walke w out al ſhame
 & þ light will they not come at but enfor **They wal**
 ce to ſtoppe & quēch it w al craft and falſ **ke in ſhadowe.**
 hed / leſt their abhominable iugelige ſhul
 be ſene.

Yf any mā loke in the light of
 þ newe teſtamēte / he ſhall clerely ſe / that
 that ſhadowe maye not be ſo vnderſtōde

Underſtōde therfore that one thinge in
 the ſcripture repreſenteth diuers thiges.
 A ſerpēte figureth Chriſte in one place &

B

the

The Dutye

the deuell in another. And a lyb doeth ly
 he wise. Chyriste by leue signifieth Gods
 woꝛde in one place/and in another signi
 fieth therby ^h tradiciōs of the pharises
 w^h so wred and altered gods woꝛde / for
 their auantage. Now Moyses verely in
 the said place representeth Chyriste / & ^h
 Harō w^h was not yet hys prest/represen
 tet/not Peter only or his successoure/as
 my lord of rochester wolde haue it (for
 Peter was to litle to beare Chyristes mes
 sage vnto all the woꝛlde) but signifieth
 euery disciple of chyriste / & euery true pre
 arher of gods woꝛde. For Moyses put in
 Harons mouth/what he shulde saye/and
 Harō was Moyses prophete / and spake/
 not his awne message (as the pope & Bis
 shopes doo) but that / which Moyses had
 receaued of god/and deliuered vnto him
 Exo. iiii. & also. vii. So ought euery prea
 cher to preach Gods woꝛde purely / and
 nether to adde nor minishe. A true messen
 ger must doo his message truly and saye ne
 ther moare nor lesse then he is commaun
 ded. & Harō when he is hys preste / & offe
 reth and purgeth the people of their woꝛl
 dly sinne / w^h they had fallē in in t^h w^hich in
 ge vnclely thinges / & in eatinge meates
 forbydde (as we sinne in handeling the
 chalice and the alterstō and are purged w^h
 the Bishopes blessinge) representeth chry
 ste / which purgeth vs frō all synne in the
 sighte

Haron is
 euery true
 preacher.

Haron re.
 presenteth
 Chyriste.

of Kyngeſ. &c. f. lviij

ſighte of god / as the piſtle vnto the He-
bryes maketh mencio. when moſes was
gone. Up in to the mounte and Aarō leſt
behynde and made the golden calfe / theſe
Aarō repreſenteth all falſe preachers
and namely oure moſt holi father the Po-
pe / which in like maner maketh vs bele-
ue in abulle / as the Biſſhope of Rocheſ-
ter fullwell allegeth the place in his ſer-
mon.

If the Pope be ſignified by Aaron / and Chriſte by Moſes / why is not the po-
pe as well contente with Chriſtes lawe
and doctrine / as Aaron was with Mo-
ſes? what is the cauſe that oure Biſſho-
pes preache the pope and not Chriſte / ſei-
nge the Apoſtles preached not peter / but
Chriſte: Paul. ii. Corinthe. iiii. ſaith of
him ſelfe and of his fellow poſtles: we pre-
ach not oure ſelues / but Chriſte Jeſus the
loꝝde: and preache oure ſelues poure ſerua-
tes for Jeſus ſake. And. i. Corinthe. iii. Let
no mā reioyce in men. For all thinges are
yours / whether it be paul / or Apollo / or
Peter / whether it be the world / or lyfe /
or deeth / whether they be preſent thi-
ges or thi-
ges to come: al are yours and ye are
Chriſtes / and Chriſte is Gods. He leueth
out / ye are peters / or ye are the popes.
And in þ chapter folowinge he ſaith Let
me thus wiſe eſtyme vs / euē the miniſters
of Chriſte. &c. And. ii. Corinthe. xii. xi.
B. ii. paul

Aaron addeth nothinge to Moſes lawe.

The apoſtles preached not peter. But Chriſte.

The Dutye

Paul was gelous ouer his Corinthians/ because they fell from Chyste/to whō he had married thē/ad claue vnto the auctozite of men (foz euen then false Prophetes sought auctozite in the name of the hye Apostles) I am saith he gelouse ouer you with godly gelously. For I coupled you to one mā/to make you a chaste virgen to Chyste: but I feare lest as the serpēte deceaued Eue thozow his soteltie/euen so your wittes shuldbe corrupte frō the singlenesse that is in Chyste. And it foloweth: If he that cometh to you preached a nother. X Jesus/oz yf ye receaue a nother spzite oz a nother X Gospel/thē mighte ye well haue be contente/that is/ye mighte haue well sofered him to haue auctozite aboue me But I suppose (saith he) that I was not behinde the hye Apostles meanynge in preachynge Jesus and hys Gospel/ & in ministringe the spzite. And in the said. xi. Chapter he proueth by the doctrine of Criste/that he is greater then the hye Apostles. For Chyste saith/to be greate in the kyngdome of God/is to doo seruice/and take payne for other. Apō iij rule X Paul disputeth sayenge: yf they be the ministres of Chyste I am moare. In labours moare aboundaunte/in stripes aboue measure / in prison moare plentious / in deeth ofte/ & so forth. Yf Paul preached Chyste moare thē Peter ad suffered moare

Paul is greater then the hye Apostles.

Paul is greater thē peter.

of kinges etc. J. lix

moare for his cōgregatiō / thē is he greater
thē Peter by the testimonie of criste And
in the. xij. he saith / In nothinge was I in
ferior vnto the hye Apostles. Though I
be nothinge / yet the tokens of an Apostle
were wrought amonge you with all paci
ence / with signes / and wonders / and migh
tie dedes. So proued he his auctorite / and
not with a bulle from Peter sealed with
colde leed / other with shadowes of the
olde testamente faillly expounded.

Moareouer the Apostles were sent im
mediatly of Christe / and of Christe recea
ued they their auctorite / as Paul boasteth
hym selfe euery where. Christe (saith he)
sent me to preach the Gospell. i. Corint. i.
And I receaued of the lord that which
I deliuered vnto you. i. Corinth. xi. And
Galat. i. I certifie you brethren that the
Gospel which was preached of me / was
not after the maner of mē (that is to we
te carnall or fleshly) nether receaued I it
of mā / nether was it taught me: but I re
ceaued it by the reuelaciō of Iesus Chri
ste. And Galathi. ii. he that was myghty
in Peter in the Apostleship ouer the cir
cumcision / was myghty in me amōge the
gentiles. And. i. to Timothy. i. Hearest
thou lyke wise And I hō. xx. Christe sent
them forth indifferently / and gaue thē ly
ke power. As my father sent me (saith he)
so sende I you: that is to preach & to so
fre /

paul pro
ued his ap
stleship by
preachin
ge and so
feringe.
The byf
shope pro
ue there a
postle the
pe in bul
les & shado
wes.
The po
stles were
sent of cri
ste in lyke
auctorite.

The Dutye

fre/as I haue done/and not to cōquere
 empyres/and kyngdomes/ and to subdue
 all temperall p̄wer vnder you with dis
 gyssed ypocrisie. He gaue them the holy
 gooste to bynde and loose indifferently
 as thou seist/ & afterwarde he sente forth
 Paul with lyke auctorite / as thou seyst
 in the Actes. And in the last of Mathew
 sayth he: all p̄wer is geuen me in heuen
 and in erth/ goo therfore and teach al na
 tions baptisinge them in the name of the
 father and of the sonne and of the holy
 goost/ teachinge them to obserue what so
 euer I commaunded you: The auctorite
 & that Chyriste gaue them was to preach
 yet not what thei wold image/ but what
 he had commaunded. Loo sayth he/ I am
 with you all wayes/ euen vnto the ende
 of the worlde. He said not I goo my wa
 ye/ and loo here is peter in my stede: But
 sende them euery mā to a sondry cōtrei
 whether so euer the spirite caried them
 and wente with them hym selfe. And as
 he wrought with peter where he wente
 so wrought he with the other where the
 ey wente/as paul boisteth of him selfe vn
 to the Galathiens. Seynge now that we
 haue Chyristes doctrine/ and Chyristes ho
 ly promyses/ and seyng that Chyriste is
 euer p̄sent with vs his awne selfe / how
 cometh it that Chyriste maye not raigne
 immediatly ouer vs/as wel as the wo
 ye which

The aucto
 rite that
 crist gaue
 was to pre
 ach Chri
 stes worde



of kinges etc. J. ix.

pe which cometh neuer at vs: Seinge al
so that the office of an Apostle is to pre
ach only/how can the Pope halēge with
right / any auctorite where he preacheth
not: How cometh it also that Rochester
will not let vs be called one congregaci
on be the reason of one god/ one Chyiste/
one spzite/one Gospell/one faith/one ho
pe/and one baptim/as well as because of
one pope?

Yf any naturall beest with his woꝝld
ly wisdomē strue/that one is greater thē
another/because that in cōgregaciōs one
is sente of another/as we sē in the Actes
¶ answered that Peter sent no man / but
was sent hym selfe/ & John was sent/and
Paul / Sylas and Barnabas were sent.
How be it such maner sendinges are not
woꝝdly / as pꝛinces sende thir Ambasa
dours / no ner as freres sende their limps
ters to gather there bꝛethers hedes/which
must obeie whether they will oz wil not
Here all thinges is fre & willingly. And
the holy goost bꝛingeth them to gether:
which maketh their willes fre/and rea
dy to bestow them selues apon their ney
bours profit. And they that come / offere
thē selues and all they haue oz can doo/to
serue the loꝝde & their bꝛethern. And eue
ry mā/as he is founde apte & mete to ser
ue his neyboure/so is he sente oz put in of
fice. And of the holy goost are they sent
with

The Dutye

With the cōsent of their bꝛethern/ and wth their awne cōsente also. And Gods woꝛde ruleth in that cōgregaciō/vnto which woꝛde euery man confirmeth his will. And Chꝛiste which is all waꝓe pꝛesente is the hed. * But as oure Bishopes heare not Chꝛistes voyce/so se they him not pꝛesente/and therfoꝛe make them a God on the erth/of the * kynde (I suppose) of Arons calfe. Foꝛ he bringeth foꝛth no other frute but builes.

Why Bish.
opes ma-
e them a
od o erth
aron ma
a calfe.
nd s Bo
e maketh
lles.

Foꝛ as moch also as Chꝛiste is as grea-
te as Peter/why is not his seate as grea-
te as Peters: Had the heed of the empy-
re byn at Iherusale /their had bin no mē-
ciō made of Peter. It is verely /as Paul
saith in the leuenth Chapter of the secon-
de Pistle to the Corinthians. The false
Apostles are disceatefull woꝛkers / and
fashion them selues lyke vnto the Apost-
les of Chꝛiste.

The Maue-
ciō hath
at Chꝛist
at of hys
some ad
kynges
ad the em
eroure.

les of Chꝛiste. That is/the Maue-
cion pꝛeache Chꝛiste falsly / ye vnder the
name of Chꝛiste pꝛeache the selues /and
raygne in Chꝛistes stede: haue also taken
awaye the keye of knowledg /and haue
wꝛapped the people in ignoraūce /and ha-
ue taught the to beleue in them selues/in
their tradiciōs & false cerimonies: so that
chꝛiste is but a vayne name: & after they
had putt Chꝛiste out of his rowme/they
gate the selues to y^e Emperoure & kynges
and so longe ministred their busines tyll
they

Chꝛist is

they haue also put the out of their ro-
mes/ & haue gott their auctorites fro the
raygne also in their stede: so that y^e Em-
peroure & kinges are but vayne names &
habowes / as Chyriste is / hauinge nothin-
ge to doo in the woꝛlde. Thus reigne thei
in the stede of god and mā / and haue all po-
wer vnder them / and doo what they list.

but a vaine
name y^e
per mini-
sters.

Let vs se another poynte of oure grea-
te clerke. A little after the beginnyng
of his sermon / entendinge to pꝛoue that
which is clearer then the sonne / & serueth
no moare for his purpose the. Item nulla est
serueth no pꝛoue that oure lady was boꝛ-
ne without original sinne: he aile geth a
saynge that Marten Luther sayth / w^h is
this / yf we affirme that any one pistle of
Paul / or any one place of his pistles per-
teyneth not vnto the vniuersall church /
that is / to all the cōgregacion of the that
beleue in Chyriste / we take awaye al sain-
te Pauls auctorite. where apon saith Ro-
chester. Yf it be thus of the woꝛdes of
saint Paul / moche rather it is true of the
Gospels of Chyriste and of euery place of
the. O malicious blindnes. First note his
blindnes. He vnderstōdeth by this woꝛde
Gospel no moare but the foure Euāgeli-
stes Mathew / Marke / Luke / & John / and
thinketh not that the Actes of the apost.
les / & the pistles of Peter / of Paul / and of
John / and of other lyke are also the Gos-
pell.

Rochester
is pꝛoued
both igno-
rant and ma-
licious.

The pist-
les of paul
are the gos-
pell.

pell.

The Dutye

What gos-
pell signi-
fieth.

pel Paul calleth his preachinge the gos-
pell. Roma. ij. and. j. 2. Cor. iiii. and Gala. j.
and. j. Timo. j. The gospel is euery whe-
re one though it be preached of diuers/
and *signifieth glad tidings / that is to
wete / an open preachinge of Christe / and
the holy testamēte and gracious pmisses
that god hath made in christes bloude to
all that repente and beleue. Now is the
re moare gospel in one Epistle of Paul/
that is to saie / Christe is moare clerely
preached / and moo promises reherfed in
one pistle of Paul / them in the. iij. first
Euangelistes / Mathew / Marke & Luke.

One gos-
pell one spi-
rite / one
trueth

The au-
thorite of
Paul & of
his gospel

Considre also his maliciousnes / how
weakedly and how craftily he taketh awa-
ye the autorite of Paul. It is moch ra-
ther true of the gospels and of euery pla-
ce in them then of Paul. * Yf that w the
soure Euangelistes wrote be truer then
that which Paul wrote / the is it not one
gospel that they preached / nether one
spzite that taught them. Yf it be one gos-
pell and one spzite / how is one true then
the other? * Paul proueth his autorite
to the Galathias and to the Corinthias
because that he receaued hys gospel by
reuelacion of Christe / and not of mā / and
because that when he comuned with Pe-
ter and the hys Apostles of his gospel &
preachinge / they coulde improue no thin-
ge / nether teach hym any thinge: and be-
cause

of kinges etc

¶ Ixi

cause also that as many were converted & as great miracles shewed bi his preaching as at the preaching of the hye Apostles / & therfore wilbe of no lesse auctorite the pater and other hie Apostles. For he haue his gospel of lesse reputatiō the thes

Rochester
playeth be
pepe.

¶ Finally that thou maist knowe Ro-
chester for ever / & al the remaunte bi how
what thei are in the skynne / make him
he playeth bo pepe in the scripture. He al-
legeth the beginninge of the tenth chapter
to the Hebrewes. Omnia habens in futu-
ro bono / the lawe hath but a shado-
we of thinges to come. And immediatly ex-
poundeth the figure cleane contrary vnto
the chapter folowinge & to al the hole pi-
ble / makinge Aaron a figure of the pope /
Ex hō & Epistle maketh a figure of chryste

He allegeth halfe a texte of paul. i. Ti-
moth. iiii. In the later dayes some shal de-
parte fro the fayth / geuige hede vnto spi-
tes of erreze / & deuylishe doctrine: but it fo-
loweth in the texte / geuinge attendaunce
or hede vnto the deuylishe doctrine of the
which speake false thowse ypcrisie & ha-
ue their consciēces marked in a hote yero /
forbiddinge to mary / and commaunding to
absteyne fro meates which god hath crea-
ted to be receaved with geuinge thanks
which two thinges who euer dyd cause
the & pope Rochesters God / makinge

Neuer mā
forbade to
created mary laue.

The Dutye

The pope created for mans vse to be receaued with thanks. The kyngdome of heuen is not meate and drinke / saith Paul / but righteousness / peace / and Joye in the holy goost for who so euer in these thinges serueth Christe pleaseeth God / and is allowed of men Roma. xiiii. Had Rochester therfore not a conscience marked wth the hote yero^e of malice / so that he can not cōsente vnto the will of God and glozie of Christe / he woulde not haue so alleged the texte w^{ch} is contrarie to none saue them selues.

He allegeth an other texte of paul in the seconde chapter of his secōde pistle to the Thessalonians. *Erut discessio primum* / that is saith Rochester before the comynge of Antychrist there shalbe a notable departinge from the faith. And Paul sayth. The lord cometh not excepte there come a departinge first / pauls meaninge is that the last daye cometh not so shortly / but that Antychrist shall come first / and destroye the faith / and sit in the tēple of god and make al mē who see him and beleue in him (as the Pope doeth) and thē shal Gods worde come to lighte agayne (as it doeth at this time) and destroye him / and utter his iuglinge / and thē cometh christe vnto iudgement. What saie ye of this crafty conueyart? wolde he spare / suppose ye to allege & to wreste other doctours pestilently / which feareth not for to iugle with the holy

Of kinges etc. ¶.lxiii

the holi scripture of god/expoundinge it vnto
to antichrist w^{ch} paul spekerh of Chziste
No be tu sure. But euen after this maner
wile peruerthe thei the hole scripture/and
all doctours/wrestinge the vnto their ab
hominable purpose/ cleane cōtrary to the
meaninge of the terte/and to the circūsta
nces that goo befoze and after, * which
denelish falsed lest the laye men shuld
perceane/is the veri cause why/that thei
will not sofre the scripture to be had in
the englysh tōge/nether any worke to be
made / that shulde bzinge the people to
knowleage of the trueth.

The cause
why they
wil not ha
ue the scr
pture in en
glish.

He allegeth for the popes auctorite
saint Cipriane/saīct Augustine/Ambro
se/Hierō and Origine: of which neuer one
knew of any auctorite that one Bythos
pe shulde haue aboue a nother. And saint
Gregory allegeth he w^{ch} wolde receaue no
soch auctorite aboue his bzetthern whē it
was proferd him. As the maner is to call
* Tully chiefe of Oratours for his sin
guler eloquence / and Aristotle chiefe of
philosophers and Virgil chiefe of poetes
for their singuler lerninge and not for an
auctorite that thei had ouer other: so was
it the maner to call peter chiefe of the Apo
stles for his singuler actiuitie and boldnes
not that he shulde be lord over his bze
thern cōtrary to his awne doctrine. Per
compare that chiefe Apostle vnto Paul /
and

Tully chie
fe of orato
urs.

The Dutye

and he is founde a great waye inferiour.
This I saye not that I wolde that any
man shulde make a god of paul) contrary
vnto his awne lerninge. Not withstan-
dinge yet this maner of speakinge is lefte
vnto vs of oure elders/that when we sa-
ye the Apostle saith so / we vnderstande
paul/for his excellency aboue other Apo-
stles. I wolde he wolde tel you how Hie-
ron/ Augustine/ Bede/ Origene and other
doctours expound this texte/apon this roc-
ke I will bylde my congregation/ & how
they enterpzet the keyes also. Thereto
pasce/pasce/pasce) which Rochester lea-
ueth without any englissh/ signifieth not
poll/there & haue. Apon which texte be
holde the saythfull exposition of Bede.

Rochester
allegeth pa-
ul for his
blind cere-
monies co-
trari to pa-
uls doctri-
ne.

Note also how craftly he wolde enser-
ue the Apostles of Chryste with their we-
red traditions and false Ceremonies w-
they them selues haue sayned / alleginge
paul. ii. Thessal. ii. I answered that paull
taught by mouth soch thinges as he wro-
te in his pistles And his tradicions ware
the Gospell of Chryste / & honest maners
and lpyunge/and soch a good order as be-
cometh the doctrine of Chryste. As that
a woman obeye her husbände / haue her
heed couered/kepe silence/& goo swooman-
ly and chzistenli appareilde/that children
and seruauntes be in subiection:and that
the younge obeye their elders/that no mā

eate

Of kinges etc. f. lxxiii

eate but he that labourerth and woꝛketh
 & that men make an earnest thinge of gods
 woꝛde/and of his holy sacramentes & to
 watch fast and praye and soch like as the
 scripture commaundeth / which thinges
 he that wolde bꝛeake were no Chꝛisten
 man. But we maye well complayne and
 crye to god foꝛ helpe / that it is not law
 full foꝛ the Popes tyꝛanny / to teach the
 people what prayer is / what fastinge is &
 wherfoꝛe it serueth. There were also
 certayne customes al waie which were
 not commaunded in payne of hell oꝛ euer
 lastinge dānacion / as to watche all nygh
 te / & to kysse one a nother / which as sone
 as the people abused the they bꝛeake the
 foꝛ which cause the bisschopes might bꝛe
 ake many thynges now in lyke maner.
 Paul also in many thinges which God
 had made fre / gaue pure & faythfull coun
 cell without tanglinge of any mā's cōsci
 ence / & without all maner cōmaundinge
 vnder & payne of cursinge / payne of excō
 municatiō / payne of heresie / payne of bur
 ninge / payne of dedly sinne / payne of hel
 & payne of dānaciō. As thou maist se. i. co
 rin. vii. where he couceleth þ vnmarried
 þ widowes & virgēs that it is good so to
 abyde yf they haue þ gift of chastite. Not
 to wīne heuē therby (foꝛ nether circūcisi
 on nether vncircūcisiō is ani thīge at all
 But þ keepinge of the cōmaundemētes is
 all to

It is not
 lawfull foꝛ
 us to tell
 what pray
 ar is what
 fastinge is
 oꝛ wher
 foꝛe it ser
 ueth.

Payne of
 cursinged
 naciō & so
 foꝛth.

The Dutye

all to gether) But that thei might be with
out trouble/ & might also the better way
be on Gods worde and frelyer serue their

If Paul brethern. And saith (as a faithfull seruau
had none te) that he had none & auctorite of the loz
auctorite : de to geue them any comaundmente, But
then had that the Apostles gaue vs any blynde ce
eter no remonies where of we shulde not knowe
ne where the reason that I denye and also defie as
had then p a thinge cleane contrary vnto the lernyn
Dope this ge of Paul euery where.
auctorite.

Rochester
is impo
ued.

For Paul comaundeth that no mā ones
speak in the church/ that is / in the cōgre
gacion/ but in a tōge that all mē vndersto
de/ excepte that there be an enterpreter bi
he comaundeth to labour for knowleage/
vnderstandinge/ & felinge/ and to beware
of supersticio and persuasioes of worldly
wisdome/ philosophy/ and of ypocrisy &
ceremonies/ & of all maner disguisinge/ and
to walke in the playne & open trueth. Ye
were once darknes (saith he) but now as
re ye light in the lozde/ walke therfore as
the children of light, Ephe. v, how doeth
Paul also wpyth the encrease of grace in
euery Pistle: How cryeth he to God to
augmente their knowlege/ that they shul
de be no moare children waueringe with
euery wyde of doctrine / but wolde vouch
safe to make the full mē in Chziste and in
the vnderstandinge of the mysteries or se
cretes of Chziste: so that it shulde not be
possi

of kinges. &c. f. lxx.

possible for any mā to disceane the with
any entisinge reasons of worldly wisdo-
me/or to begyle the with blinde ceremo-
nies/or to leade the out of the waye wth su-
persticiousnes of dysgiled ypocrisy/vnto
wth full & knowlege are the spirituall of-
ficers ozdened to bzing them Ephe. iiii.
So ferre it is a waye that Chzistes Apo-
stles shulde geue the tradiciōs of blynde
ceremonies without significaciō/or of wth
no mā shuld knowe the reason/as Roche-
ster wth loueth shadowes & darknes lyeth
on the god stoppe his blasphemous mouth

wherefore the spi-
rituall offi-
cers are oz-
dened.

Consider also how studiously Roche-
ster alleget origē / both for his Pope and
also to stablysh his blynde ceremonies wth
al which Origene of all heritkes is cōdē-
ned to be the gratest. He is an auncient
doctor saith he/ yee & to whō in this poin-
te greate sayeth is to be geuē: yee verely
Aristotle and Plato and euen very & Ro-
byn hode is to be beled in soch a poynt
that so greatly maynteneth our holy fa-
thers auctorite and all his dysgynges.

Rochester
allegeth he-
retikes for
his purpo-
se for lac-
ke of scrip-
ture.

Last of all/as once a craftye thes whē
he was espied & folowed/ cryed vnto the
people. Stoppe the thes/ stoppe the thes
And as many to begynne wth all cast first:
in a nother mans tethe that wth he feareth
shulde be leade to his awne charge: eue so
Rochester laieth to Martin luthers char-
ge the slayenge & murtheringe of Chzistē

Robin ho-
de is of au-
thorite yn
oughe to
proue the
pope with
all.

The Dutye

m^e/because thei will not beleue in his do-
ct^rine/which thinge Rochester & his bze-
thern haue not ceased to doo now certen
hundred yeres/with soch malice that when
they be deed/they rage burnynge the bo-
dies/of which some they them selues of
lockly hode kyled befoze secretly. And
because that all y^e world knoweth that
Marte luther slepeth no mā/ but killeth
only with the spirituall sword the wo-
de of god soch cancred cōsciences as Ro-
chester hath. Neither persecuteth/ but so
fereth persecution: yet Rochester with a
goodly argmente proueth that he wold
do it if he coulde. And marke I praye
you what an Oratoure he is and how ve-
hemently he persuadeth it. Marten Lu-
ther hath burned the Popes decretals: a
manifest signe/sayth he/that he wold ha-
ue burnt the Popes holynes also / yf he
had had him. A lyke argmente (which I
suppose to be rather true) I make. Roche-
ster & his holy bzerhern haue burnt Chri-
stes testamēte: an euident signe verely that
they wold haue burnt Chyste him selfe
also yf they had had him.

Rochester
is an Ora-
toure.

Rochester
is cleane
beside him
selfe.

I had all most verely left out the che-
fest poynte of all Rochester both abhomi-
nable & shamelesse: yee & sterke mad/of pu-
re malice/ & so adased in y^e braines/of spi-
te that he can not overcome the trueth/
that he seyth not o^r rather careth not
what

of kinges. &c. J. lxxv.

What he saith: in the ende of his first de-
 struccion/ I wolde saie instruccion as he
 calleth it/ intēdinge to proue that we are
 iustificieth thow holp woꝝkes/ allegeth
 halfe a texte of Paul of the fyfte to Gala-
 thiens (as his maner is to iugle & cōuaye
 craftly) fides per dilectionē operās & in
 texte he this wise engliſheth: fayth is
 wrought by loue/ & maketh a verbe passi-
 ue of a verbe deponente. Rochester will
 haue loue to god befoze/ and faith to sprin-
 ge out of loue. Thus Antichrist turneth
 the rotes of the tre vpwarde. I must first
 loue a bitter medicine (after Rochesters
 doctrine) & the beleue that it is wholsome
 when by naturall reason/ I fyrst hate a
 bitter medicine/ vntyll I be brought in
 belefe of the phisicion that it is wholsome/
 and that the bitternes shall heale me
 and the afterwarde loue it of that belefe.
 Doeth the childe loue the father first/ and
 the beleue that he is his sonne or heyre/
 or rather because he knoweth that he is
 his sonne or heyre & beloued/ therfoze lo-
 ueth agayne? John sayth in the thred of
 his first pistle. He what loue the father
 hath shewed apō vs/ that we shulde be-
 called his sonnes. Because we are sonnes
 therfoze loue we. Now by fayth are we
 sones as John saith in the first chapter of
 his Gospell. He gaue them power to be
 the sonnes of god in that thei beleued on

If Roche-
 ster be soch
 a iuguler:
 what sup-
 pose ye of
 the reste?
 let Roche-
 ster be an
 exāple the-
 re foze to
 iudge the
 all.

Faith is
 rote & loue
 springeth
 of fayth.

The Dutye

his name. And paul sayth / in the thzed Chapter of his pistle to the Galathiens / We are all the sonnes of God bi the faith which is in Iesus Christe. And Ihon in the sayd chapter of his pistle saith. Here by perceave we loue / that he gaue his lyfe for vs. we coulde se no loue ner cause to loue agayne / excepte that we beleued that he died for vs and that we were saved thow his deeth. And in the chapter folowinge saith Ihon. Here in is loue / not that we loued god: but that he loued vs and sente his sonne to make a gremment for oure synnes. He / God sente not his sonne for any loue that we had to him. but of the loue / that he had to vs sente he his sonne / that we myght se loue and loue agayne. Paul lyke wise in the .viij. Chapter to the Romainys / after that he hath declared the infinite loue of god to vs ward in that he spared not his awne sonne but gaue him for vs / cryeth out sapenge: who shall separat vs from the loue of god: shall persecution / shall a sword: &c. No: sayeth he / I am sure that no creature shal seperat vs from the loue of God that is in Christ Iesus oure Rorde: as who shulde saye / we se so greate loue in God to vs warde in Christes deeth / that though all misfortune shulde fall on vs / we can not but loue agayne. Now how know we that god loued vs: verely by

of kinges etc. J. lxxvii.

ly by faith. & So therfore/though Rochester be a beest faythlesse/ yet ought natural reason to haue taughte him/that loue springeth out of fayth and knowlege and not fayth and knowlege out of loue. But let vs se the texte. Paull sayth thus. In Chyiste Iesu: nether circumcision: is any thinge woꝛth/ner in circūcisiō: but fayth which woꝛketh thowso loue oꝛ which thowso loue is stroge oꝛ myghtie in woꝛkinge and not which is woꝛoughte by loue as the iuguler sayeth. Fayth that loueth Gods commaundementes iustifieth a mā Yf thou beleue gods pꝛomyces in Chyiste/and loue his cōmaundementes/ thē arte thou saffe. Yf thou loue the cōmaundemente thē arte thou sure that thy fayth is vnfaigned and that gods spꝛite is in the.

How fayth iustifieth befoze god in the herte & how loue springeth of fayth and cōpeileth vs to woꝛke: and how the woꝛkes iustifie befoze the woꝛlde & testifie what we are/ and certifie vs that oure fayth is vnfaigned & that the righte spꝛite of god/ is in vs/ se in my booke of the iustifiēge of fayth & there shalt thou se all thinge abundantly Also of the * cōtroversy betwene Paul & James se there. Neuer the later/ whē Rochester sayth/ yf fayth only iustified/ thē both the deuils and also sinners that lye styll in sinne shulde be saued/ his argumēte is not woꝛth a strawe. Noꝛ ne-

ther

Though Rochester haue not a spꝛite to iudge spiritual thinges yet oughte reason to haue kepte hī fro so shameful pence.

But God hath blinded him to bringe the refalsed to lght.

In the māmon.

The cōtroversy betwene James and Paul.

The Dutye

Whiche deuels
haue none
of Pauls
faith ner
sinnersth=
at repent
not.

ther the deuels * nor yet sinners that co-
tinue in sinne of purpose and delectation/
haue any such fayth as Paul speaketh of
For Pauls fayth is to beleue Gods pro-
mises. Fayth sayth he Ro. x. Cometh by
hearinge & hearinge cometh by the wo-
de of god. And how shall they heare wit-
hout a preacher / & how shall they preache
excepte they be sente? As it is writtē (say-
th he) how be woful are the fete that bringe
glad tydings of peace and bringe glad
tydings of good thinges. Now when
sente god any messengers vnto the deuels
to preach them peace or any good thin-
ge: The deuell hath no promise: he is
therfore excluded from Pauls fayth. *

And maie
beleue th=
at Chyste
died & ma-
ny other
thinges &
not beleue
in Chyste.
What it is
to beleue
Chyste.

The deuell beleueth that Chyste died / but
not that he died for his synnes. Neither
doeth any that consenteth in the herte to co-
ntinue in sinne / beleue that Chyste died for
hi. For to beleue that chyste died for vs
is to be oure horrible danaciō / & how we
were appoynted vnto eternall paynes / &
to feale & to besure that we are deliuered
ther fro thow Chyste / in that we haue
power to hate oure synnes & to loue gods
comandmentes. All such repente & haue
their hertes loosed out of captiuite & bon-
dage of sinne & are therfore iustified tho-
row faith in chyste. Wicked synners ha-
ue no fayth / but imaginacions & opinions
aboute Chyste / as oure scole men haue in
their

of kinges etc. J. lxxviii

their principles/ aboute / wth they brauole
so fast one with a nother. It is a nother
thinge to beleue that the kynge is rich &
that he is rich vnto me/ and that my par
te is ther in: and that he will not spare a
peny of his riches at my nede/ when I be
leue that the kynge is rich I am not mo
ued. But whē I beleue that he is rich for
me and that he will neuer fayle me at my
nede/ then loue I and of loue am ready to
worke vnto the vttemost of my power.
But let vs retorne at the last vnto oure
purpose agayne.



What is the cause that laye men
can not now rule/ as well as in
tymes paste / and as the turkes
yet do? Merely because that
Antichriste with the myste of
his iugclynge had begyled oure eyes / and
hath cast a superstitious feare apou the
woylde of Chyisten men/ and hath taught
them to dreade/ not God and his worde/
but him selfe and his worde: not Gods
lawe and ordinaunces / princes and of
ficers which God hath sett to rule the
woylde/ but his awne lawe and ordinau
ces/ traditions and cerimonies and dis
gised disciples/ which he hath sett euery
where to deceaue the woylde/ & to expell
the light of Gods worde/ that his dark
nes

why laye
men can
not rule

The Dutye

nes maye haue rowme. For we se by daye
ly experience of certayne hondred yeres
longe / that he which feareth nether God
ner his worde / nether regardeth father/
mother / master / or Christe him selfe / wre
belleth agens Gods ordinaunces / ryseth
agens the kynges and resisteth his offi-
cers / * dare not once laye handes on one
of the Popes annoynted : no though he
sley his father befoze his face / or doo vio-
lence vnto his brother / or defile his sister /
wife or mother. Lyke honour geue we
vnto his tradicions & cerimonies. what
deuociō haue we whē we are blessed (as
they call it) with the chalice / or whē the
Bisshope lyfteth vp his holy hande ouer
vs : who dare handle the chalice / troyche
p̄ altarestō / or putt his hāde in the foute
or his synger vnto the holy oyle : what
reuerēce geue we vnto holy water / holy
fyre / holy bred / holy salt / halowed belles
holy wayr / holy bowes / holy cādels and
holy althes : And last of al vnto the ho-
ly candle committ we oure soules at ou-
re last departinge. Yee & of the very clou-
te which the Bisshope or hys chapplen
that stūde bi / knitteth aboute childrens
neckes at cōfirmacion / what laye person
durst be so bolde as to vnloose the knot-
te : Thou wilt saye / do not such thinges
bzing the holy goost / and put awaye syn-
ne / and dꝛyue awaye spꝛites, I saye that
a sted-

Then feare
the Popes
oyle moa-
re the gods
cōmand-
mente .

Of kyngeſ. &c. J. lxxix

A ſtedfaſt fayth oꝝ beleſe in Chriſte / and
in the promiſes that God hath ſwoꝛne to
gene vs foꝝ his ſake / bꝛiſgeth þ̃ holy gooſt
as all the ſcriptures make mention / and
as Paul ſayth (Actes. xix.) haue ye recea-
ued the holy gooſt thoꝝo fayth oꝝ bele-
uinge: Faith is the rocke where on Chri-
ſte byldeth his cōgregacion / againſt which
ſayth Chriſt Mathei. xvi. hell gates ſhal
not pꝛeuayle. As ſone as thou beleueſt in
Chriſte / the holy gooſt cometh / ſynne fal-
leth aſwaye & deuels fle whē we caſt holy
water at the deuell oꝝ *ringe the belles /
he fleeth / as men do frō yōngee childern
and moketh w̃ vs / to bꝛinge vs from the
true fayth that is in gods woꝛde vnto a
ſuperſtitious & a falſe beleſe of oure ow-
ne imaginacion. Yf thou haddeſt fayth / &
thꝛe weſt an vnhalowed ſtō at his hed / he
ſwolde ernestly fle and without mockin-
ge / yee though thoꝝo thꝛe weſt nothinge
at all / he ſould not yet abyde.

Faith dri-
ueth the de-
uels aſwaie

why doo
not the biſ-
hopes ma-
ke him fle
from the
tinge of gū-
nes.

Though that at the beginninge mira-
cles were ſhewed thoꝝo ſuch ceremoni-
es to moue the infidels to beleue the woꝛ-
de of god. As thou readeſt hoꝝo the apoſt-
les anoynted the ſycke with oyle and hea-
led thē / and Paul ſent his pꝛetelet oꝝ gꝛ-
kyn to the ſycke and healed thē alſo. Yet
was it not the ceremonie that did the mi-
racle / but fayth of the pꝛeacher and the
trouth of God / which had pꝛompted to
con-

Ceremo-
nies dyd
not the mi-
racle but
fayth.

The Dutye

confirm and stablysh his gospel with
such miracles. Therfore as sone as the
gyft of myracle ceased/ought the ceremo-
ny to haue ceased also: or else if they wil

Let them neades haue a ceremonie to signifie some
teyl what pcomes or benefit of god/ which I pray-
the ceremo se not but wolde haue gods worde prea-
nimeaneth ched euery sonday/ for w^e entete sondages
The prest & holy dayes were ordeyned) the lett the
disgyfled tell the people what it meaneth: & not set
vp a baulde & a naketh ceremonie with-
out significacio / to make y^e people beleue
therin and to quench the faith that ought
to be geuen vnto the worde of god.

him selfe
with the
passion of
Christe.

what helpeth it also that the prest whē
he goeth to masse disgyleth him selfe with
a great parte of the passion of Christe and
pleyth out the rest vnder silence with
signes and profers/ with noddinge / bec-
kinge and moowinge/ as it were Iacke a
napes/ when nether he him selfe / nether
any man else woteth what he meaneth &
not at all verily/ but hurteth and that ex-
ceedinghly. For as moch as it not only

Some ce- destroyeth the ffaith and quencheth the
remonies loue that shulde be geuen vnto the com-
quēchfaith maundementes/ and maketh the people vn-
and loue & thankfull/ in that it bzingeth them into
make the such supersticio that they thiike that thei
infideis to haue done abundantly ynough for God
mocke vs. yee and deserued aboue measure / yf they
be present once in a daye at such mūmyn-
ge

Of kynges. &c. f. lxx.

ge: But also maketh the infidels to mock vs and abhorre vs / in that they se nothin ge but soch a pesplaye amonge vs / where of no man can geue a reason.

All this cometh to passe to fulfill the The 120.
 prophesy which Christe prophesied. phesy of
 Marke. xiiij. And luke. xxi. that there shall Christ the
 come in his name which shall saye that fulfilled.
 they them selues are Christe. That doth
 verely the Pope and oure holy orders of
 religiō. for they vnder the name of chri-
 ste preach them selues their awne woꝝ =
 de and their awne traditions / and teach
 the people to beleue in them: The Pope
 geueth pardons of his full power / of the
 treasure of the church and of the merites
 of saintes. The freres likewise make the
 ir benefactours (w^{ch} only they call theyꝝe
 bꝛethern & sisters) partakers of their mas-
 ses / fastinge / watchinges / prayenges / and
 wolwarde goinges / & yee and when a
 nouice of the obseruautes is professed the The testa-
 father receyeth him / wil ye kepe these ruelis mēt of the
 of holy saynte Frāces: and he sayth yee / obseruaun-
 wyll ye so in deade sayth he: the other tes.
 answareth: yee forsoth father. Thē saith
 the father / and I promyse you agayne e-
 uerlastinge lyfe. ¶ blasphemy. If eter-
 nall life be due vnto the pylde tradicions
 of lowlye freres / where is the testamente
 become that God made vnto vs in Chri-
 stes bloude: Christ sayth Mathew. xxiij
 An

The Dutye

**Fallano
inted.**

And mark. xiiij. that there shal come 'pseu
do chzisti. which though I for a conside
ratio haue trāslated false chzistes kep in =
ge the greke woꝛde / yet signifieth it in the
english false anoynted and ought so to be
trāslated There shal come (saith Criste)
false anoynted and false prophetesād shal
doo miracles and wōders / so greatli / that
that if it were possible: the very electe or
chosen shulde be bzought out of the wa =
ye. Cōpare the Popes doctrine vnto the
woꝛde of god and thou shalt fynde that
there hath byn & yet is a great goinge out
of the waye / and that euyl mē and decea
uers (as Paul prophesied. ij. Timoth. iij)
haue pꝛeuayled and waxed woꝛse ād woꝛ
se begylinge other as they are bigyld the

Chzist is selues. Thou tremblest and quakest sa =
prouely be yenge: shal god let vs goo so soze out of
it neuer so the right waye? & I answered it is chziste
terreble that warneth vs / which as he knew all
must be yet that shulde folowe / so prophesied he befo
fulfilled. re and is a true prophete / and his prophe
sie must needis be fulfilled.

Crist was
not her sha
uēnoꝛ shoz
ne noꝛ an
noynted to
oyle.



And annoynted his sonne Iesus
with the holy goost / and ther =
foze called him Chziste / which
is as moch to saie as annoynted
Outwardly he dysgyssed him not but ma
de him lyke oder men / and sente him in to
the woꝛlde to blesse vs and to offer him
selfe for vs a & sacrifice of a swete sauer
to kyl

Of Kynge. &c J. lxxi

to kylle the stēch of oure synnes / that God
hēce forth shulde smell thē no moare / and
to make full and sufficiēt satisfactiō oꝝ a-
mēds foꝝ all thēt that repēte / beleuinge the
trueth of god and submittinge thē selues
vnto his ordinaūces both foꝝ the pꝛsynne
that thei doo / haue done and shal doo / oꝝ
sinne we thoꝝow fragilite neuer so oft /
yet as sone as we repēte and come in to
the rightwāye againe vnto the testamē
te wꝫ god hath made in Chꝛistes bloude /
oure synnes vane shal auaie as smoke in the
winde / and as darcknes at the cominge of
lyght oꝝ as thou cast a litle bloude oꝝ mil
ke in to þe maine see In so moch that who
soeuer goeth aboute to make satisfaction
foꝝ his synnes to god warde / sayēge in his
herte / this moch haue I sinned this moch
will I doo againe oꝝ this wile will I li
ue to make amendes with al / oꝝ this wil
I doo to gete heuē with al / the same is an
infidele / fayth lesse and dāned in his dede
doinge / and hath lost his part in Chꝛistes
bloude : because he is disobedient vnto
god's testamēte and setteth vp a nother of
his awne imaginacion / vnto which he
will cōpell god to obeye. Yf we loue god
we haue a cōmaundement to loue oure
neyboure also / as saith Ihon in his pistle
And if we haue offended him to make hī
amēds / oꝝ if we haue not where with / to
axe him foꝝgeuenesse / and to doo and sofre
all

He that do
th ought
to make sa
tisfactiō oꝝ
to gette he
uē hath lost
hys parte
of Chꝛists
bloud.

To oure
neyboure
make.

The Dutye

We amēds all thinges for his sake/to winne him to God/and to noz y^lth peace and vnyte:but to God ward Chziste is an euerlastinge satiffaction and euer sufficiente.

The apo-
stles were
nother tha-
nē noz wo-
ren noz a-
nointed wth
oyle.

Chziste whē he had fulfilled his cour-
se/anoynted his Apostles and disciples/
with the same spzite and sent thē forth
without all maner dysgylinge lyke other
mē also/to preach the attonmēce and pea-
ce which Chziste had made betwene god
and mā. The Apostles likewise dysgyed
no mā/but chose men anoynted with the
same spirite/one to preach the woꝛde of
God/whom we call afther the greke ton-

Bysshope
an oure se-
ar.

ge a * bisshope oꝛ a prest/ that is / in en-
glish an ouerleer & an elder. How he was
anoynted thou readeſt i Timothe. ii). *

The true A Bysshope oꝛ an ouerleer must be fault-
annoiting lesse/the hushāde of one wife (Many Je-
of a prest. wces and also gentyis that were cōuerted

vnto to the faith had at that tyme diuers
wyues/yet were not cōpelled to put any
of thē a x^p ye which Paul because of en-
sample wolde not haue preachers for as
moth as in Chziste we retourne agayne/
vnto y^e firste ordinaūce of God/ that one
mā & one womā shulde goo to gether / he
must be soby^r & not honest behauoure honest

This oyle
is not amō
ge curebis-
shopes,

ly appareld/herberous/that is / ready to
lodge strangers/apte to teach/no dꝛōkers
de/no * fyghter/not geuē to fylthy lucre
but gentle/abhoꝛringe fyghtinge/ abhoꝛ-
ringe

Of Kynge. At f. lxxii

ringe couetousnes and one that ruleth his
aſone howſholde honeſtly/hauinge chil-
dren vnder obedience with all honeſte.
For if a mā can not rule his aſone houſe/
how can he care for the congregacion of
god: he maye not be younge in the fayth
or as a man wold ſaye an nouice / leſt he
ſwell and faul in to the iudgemēte of the
euill ſpeaker/that is/ he maye not be vn-
lerned in the ſecretes of ꝑ faith. For ſoch
are attonce ſtoburne and hedſtronge and
ſet not a litle by thē ſelues. But alas we
haue aboue twentythouſande that know
no moare ſcripture thē is wꝛittē in their
pꝛortues and amonge them is he exceadin-
ge well lerned that can turne to his ſer-
uice. He muſt be well reſpꝛorted of them
that are without/leſt he fall in to rebuke
and in to the ſnare of the euill ſpeaker/
that is/leſt the infideles which yet bele-
ue not ſhulde be hurte by him and dꝛeuē
from the faith/ꝑf a man that were de fa-
med were made hed and ouerſer of the cō-
gregacion.

He muſt haue a wife for .ii. cauſes / one
that it maye therby be knowē thē he is me-
te for ꝑ rowme, He is vnapt for ſo char-
geable an office wꝛ had neuer houſholde
to rule. A nother cauſe is/that chaſtite is
an exceadinge ſeldē gyfte/ & vnchaſtite ex-
ceadinge perelous for that degre. In as
moch as the people loke as wel vnto the
lyuinge

Pꝛeſtes
oughte to
haue wi-
ues & whꝑ

The Dutye

lyuinge as vnto the preachinge/ & are hure
te at once yf the lyuinge disagre/ and fall
from the fayth and beleue not the woꝛde

**What the prestes du-
tie is to w
and what
to haue**

This ouerleas because he was taken
from his awne busynes and labour / to
preach gods woꝛde vnto the paretsh/ hath
ryght by the auctorite of his office/ to ca-
lenge an honest lyuinge of the paretsh/ as
thou mayst se in the Euangelistes and al
so in Paul. For who will haue a seruañ
te and will not geue him meate/ drinke &
paymente & all thynges necessary? How
they wold paye hym: whether in mo-
ney/ or assigne him so moch/ rente or in ty-
thes/ as the gyse is now in many contra-
yes/ was at their liberty.

**Men are
not bound
to paie the
prest in ti-
thes: by
gods law.**

**Dyacon
what it si-
gnifieth &
what is
his office.**

**No bed-
gers.
How ho-
ly dayes &
offerings
came vp.**

Likewise in euery cōgregaciō chose thei
another after the same ensample and euē
so annoynted: as it isto se i the said chap-
ter of Paul & Act. vi. who after þ greke
woꝛde we call deacon/ that is to saye in en-
glish/ a seruaunte or a minister whose of-
fice was to helpe & assiste þ prest & to ga-
ther vp his dutie & to gather for the poꝛe
of the paretsh/ who were destitute of fren-
des & coulde not woꝛke/ cōmē bedgers to
runne frō doze to doze/ were not the sofe-
red On þ saītes daies nameli sochas had
sofered deeth. For the woꝛdes sake came
men to gether in to the church/ & the prest
preached vnto them/ and exorted them to
cleaue fast vnto the woꝛde/ and to be strō

ge in

of Kynges. &c. f. lx xiiij

ge in the faith/and of fight agent the po-
wers of the woꝛlde/wh̄ soferinge for thei
faythes sake after the ensample of p̄ say
tes. And taught the not to beleue in the
sayntes/ & to trust in their merites/and to
make gods of the: but toke p̄ sayntes for
an example only/and prayed god to geue
the lyke fayth & trust in his woꝛde/ & like
strenght & power to sofre therfoꝛe/and to
geue the so sure hope of the lyfe to come/
as thou maist se in the colletedes of saynte
Laurence & of saynte Steuē in oure lady
matē. And in soch dayes as we now of-
fer/so gaue thei every mā his woꝛd acoꝛ-
dinge to his abylytie & as god put in his
herte/to the mayntenaūce of p̄ prest/dea-
kō/ & ocher cōmune ministers/ & of the po-
re/ & to syn delerned mē co teach/ & so forth
And all was putt in the hādes of the dea-
con/as thou mayst se in the lyfe of saynte
Laurence/ & in the histories. And for soch
purposes gaue men landes afterwarde to
ease the parishes and made hospitals and
also places to teach their childern/and to
brynge the byppe and to nourtoure them in
gods woꝛde which londes oure monkes
now deuoure.

Antichrist:



Antichrist of a nother maner ha-
th sent forth his disciples/tho-
se false anoynted of w̄ Chyste
swarneth vs befoze & wonders/
euen to brynge the very electe out of the

Saynte
were not
yet godes

why lan-
des where
geue vnto
the spiri-
al officers
befoze we
fell from
the fayth.

False an-
oynted,

The Dutye

Shewing waye/ yf it were possible. & He anoynteth the after the maner of the Jewes/ & Mauneth the and Mereth the after the maner of the hethen prestes w^{ch} serueth the ydoles, He sendeth the forth not wth false oyle only /but with false & names also. For compare their names vnto their deaddes & thou shalt fynde the false. He sendeth the forth as Paul prophesied of the ii. Thessalonien, ii. with lyenge signes & wōders. & what signe is the anoyntinge that they be full of the holy goost. Compare them to the signes of the holy goost w^{ch} Paul rekeneth/ & thou shalt fynde it a false signe. A Bishope must be fautelesse/ the husbāde of one wife. & Ray saith the pope/ the husbāde of no wife/ but the holder of as many whores as he listeth God cōmaundeth all degrees/ yf they burne & can not lyue chast/ to mary. The pope sayth yf thou burne take a & dispensacion for a cōcubine/ and put her aswaye/ when thou art olde / or else as oure laweys saye / si nō caste tamē & caute/ that is / yf ye lyue not chaste/ se ye care clene and playe the knaue secretly. Herberous / yee to whores and bādes/ for a poze mā shall as sone breake his necke as his fast with the but of the scrappes and wth the dogges/ when dinner is done. Apte to teach and as Peter saith. i. Pe. ii. ready all wayes to geue an answer to every mā that aseth you a reason

Lyenge signes.

No wife but an whore.

Take a dispensacion.

Knaueate.

ason

of Kyngeſ. &c. ¶. lxxiiij

ason of þ hope that ye haue & that w me=
kenes. which thinge is signified by þ bo
tes w doctors of diuinite are created in
becauſe they ſhulde be readi allwaies to
goo thoꝝ w thicke and thinne / to pzeache
Gods woꝝde / and by the Biſſhopes two
hoꝝned myter / w betokeneth the abſolu=
te & perfecte knowledge that thei oughte
to haue in the new teſtamẽte and the olde
Be not theſe falſe ſignes? ¶ foꝝ thei beate
only & teach not. ¶ He ſaith the pope if thei
ſwill not be ruled & cite the to appere and
& poſe the ſharply / ſo hat the holde of the
Popes pꝛower / of his pardons / of his bulles
of purgatoꝝpe / of the ceremonies / of coſeſ
ſiõ / and ſoch like creatures of oure moſt
holly father. ¶ If thei miſſe in ani pinte / &
make heretikes of the and burne the. ¶ If
they be of mine annoited & beare mi mar
ke diſgreace the / ¶ I ſwold ſaye diſgraduate
the & (after þ exāple of noble Antiochus
ij. Mach. viij.) pare the crowneſ & the fin
gers of the and toꝝmẽte the craftely and foꝝ
very payne make them denye the trueth.
But now ſaye oure Biſſhopes / becauſe þ
trueth iſcome to ferre abꝛoade and the la
ye people beginne to ſmel oure ſwiles / it
iſ beſt to opꝛeſſe the w craft ſecretly & ta
me the in pꝛiſon: yee let vs fynde the me
anes to haue the in the kingeſ pꝛiſon and
to make treaſon of ſoch doctrine: yee ſwe
muſt ſtẽre by ſome ſwarre one where oꝝ a

Notes.

Writers.

Cite them
Poſe the.

Make the
heretikes.
Burne the

The Dutye

nother to bryge the people in to another
imaginacion. Yf they be gentyll men ab
iure them secretly.

Curse the
feare the

Curse them. iiii. tymes in they yeaere.
Make the a frayde of every thinge & na
mely to twich mine anointed/ & make the
to feare the sentēce of the chyrch/ suspēci
ons excomunicaciōs & curses. Be the right
oz wroge/ beare the in hāde that they are
to be feared yet. Preach me & mine auto
rite/ & how terrible a thinge mi curse is/
& how blacke it maketh their soules. On
the holi daies w̄ were ordened to preach
Gods woꝛde/ set vppe lōge ceremonies /
lōge matēses/ longe masses and lōge euē.

All in lati
ie.

Wolle the

dinge

Winge

Wolle the

Rocke the

a slepe,

longes/ & all in & latē that they vndersto
de not/ & &rowle the in darkenes/ that ye
māpe lede the whother ye wyl. And lest
soch thinges shulde be to tedious/ & syn
ge some/ saye some pype some/ ringe & bel
les ad & lulle the & rocke the a slepe. And
yet paul. i. Corint. xiiij. forbiddeth to spe
ake in the churche oz cōgregatiō saue in the
tōge that all vnderstōde. foz the laie mā
therbi is not edefied oz taught. How shal
the laie mā saye amē (sayth Paul) to thy
blessinge oz thākes geuinge/ whē he wo
teth not what thou saist: He wotteth not
whether thou blesse oz curse.

Pray in
laten.

Save the

a Gospell

what the saith the Pope / what care
Ifo Paul: I commaunde bi the vertue of
obediēce to reade the Gospell in latyne.

Let

of kinges etc. J. lxxv.

Let them not praye but in latyne/no not
there pater noster. Yf ani be sicke/goo also
so & saye the a Gospell & all in latine: yee
to the very corne and frutes of the felde in
the processio weke/ preach the Gospell in
latyne. Make the people beleue / that it
shall growe the better. It is verely as
good to preach it to swyne as to men/ yf
thou preach it in a tonge they vnderstode
not. How shal I prepare mi selfe to gods
comaundmentes? How shal I be thanke
full to Chziste for his kindnes? How shal
I beleue & trueth & promises w god hath
sworne/ whyle thou tellest them vnto me
in a tonge w I vnderstode not? what the
saith my lord of Caunterbury to a prest
that wolde haue had the new testamēte
gone forth in english. What (sayth he)
woldest thou that the laye people shulde
wete what we doo.

what
quod milo
rde of can.
terburi.

No fyghter / w I suppose is signified
by the crosse that is borne before the hye
prelates & borne before the in procession
Is that also not a false signe? what real
me can be in & peace for soch turmoylars?
what so lytle a parish is it / but they
will picke one quarell or a nother w the
other for some synples/ cresome or mortu
ari/other for one tryfle or other and cyte
the to the arches: Trayters they are to
all creatures and haue a secret conspiratio
betwene the selues. One craft they haue/
to make

Crosse.

Turmoyl =
lars.

The Dutye

The craft
of the pze-
lates:

to make many kingdomes & small / & to no
rysh olde tytles oꝝ quarels that they ma
ye euer moue the to warre at their plea-
sure. And if moch landes by any chaunce/
fall to one man / euer to cast a bone in the
waie / that he shal neuer be able to obtey-
ne it / as we now se in the Emperoure.

Interdicte

why? foz as lōge as the kinges be small
yf god wolde opē the eyes of any to set a
reformatiō in his realme / the shulde the
Pope* interdicte his londe / and sende in
other pꝛinces to conquere it.

Peter wēt
neuer to
scole at
the arches

Not geuen to fylthy lucre / but abhoꝝ-
ringe couetousnes. And as Peter saith i.
Petri. v. Takynge the ouersight of the /
not as though ye were cōpelled there vn-
to: but willingly. Not foz desire of filthy
lucre but of a good minde: not as though
ye were lordes ouer the paryshes (ouer
the paryshes quoth he) ¶ Peter Peter
thou wast to lōge a fysher / thou wast ne-
uer brought vppe at the arches / nether
wast master of the Rolles / ner yet cham-
celer of Englonde. They are not content
to raygne ouer kinge & Emperoure ad the
hole erth: but calēge auctorite also in he-
uē ad in hel. It is not ynough foz them to
raygne ouer all that are quicke / but haue
created the a purgatoꝝ / to raigne also o-
uer the deed & to haue one kingdomē mo-
are the god him selfe hath. But that ye be
an ensāple to the flocke (saith peter) And

The pope
hath one
kingdome,

When

of kinges etc. J. lxxvi

Whē þ cheſe ſheparde ſhal appere ye ſhal moare th
receaue an incorruptible crowne of glozie god him
This abhorzige of couetouſnes is ſignifi ſelfe.
ed as I ſuppoſe by ſhauinge & * ſheringe
of the heare / that they haue no ſuperfluite ſheringe
But is not this alſo a falſe ſigne? ye were what it ſe
ly it is to the a remēbzance to there and gniſieth.
ſhaue / to hepe benefice apō benefice / pzo
mociō apōn pzo mociō / dignite apōn digni
te / biſshopricke apōn biſshopricke / with
pluralities / vnions and tot quote.

ffyrſt by the auctorite of the goſpell /
they that preach the woꝛde of god in eue Tot quo
ry parſh & other neceſſary miniſtres / ha
ue right to calēge an honeſt lyminge lyke
vnto one of the bzethern / & there w ought
to be cōtēte * Biſhopes and preſtes that Biſhopes
preach not oꝛ that preach oughe ſaue that pre=
gods woꝛde / are none of Chriſtes noꝛ of ach not.
his anointinge: but ſeruaūtes of the treſt
ſwhoſe marke they beare / ſwhoſe woꝛde
they preach ſwhoſe law they mayntene
cleane agēſt gods law / and with their fal
ſe ſophiſtry geue hym greater poſwer the
God euer gaue to his ſonne Chriſt.

But they as vnſaciabie bꝛeſtes
not vnmyndfull whi they we
re ſhaue & ſhoꝛē / becauſe they
will ſtande at no māns grace oꝛ
be in any mans daunger / haue
gottē in to their awne hādes / fyrſt the & Tithes .
tythe oꝛ tenth of all the realme. Then I
ſuppoſe

The Dutye

suppose w^h in a litle o^r all to gether the
thied fote of all the & tempozall londes.

Tempozall
londes.

frechapel

Testamen
tes.

Offeringe
ayes :

zeuepty
hes .

Moztua
les .

Marke well how many personages o^r
vicariages at ther in the realme w^h at the
lest haue a p^{ro}uise lode a pece. The note
the lodes of Bishhopes/Abbotes/p^{re}yo^rs/
Runnes/knyghtes of saynt Johns/ La
thed^{re}all ch^{ur}ches/ Coleges/ Chauntries/
and frechapels. For though the house
fall in decaye & the o^rdinaunce of the foun
der be lost/ yet will not they loose the lo
des. what cometh once in/maie neuer mo
are out. They make a frechapell of it /so
that he w^h enioieth it shal doo nought ther
foze. Besides all this/ how many chaplai
nes doo gentlemen fynde at their awne
cost in their houses. How many singe for
soules by testametes. The the p^{ro}uinge
of & testametes/ the p^{re}singe of goodes &
Bishhope of Caunterburys p^{re}rogative
Ys that not moch thozow the Realme in
a yere : foure & offeringe dayes & p^{re}uey
tythes. There is no seruaute/ but that he
shal paye some what of his wages & one
shal receaue p^{ro} body of Ch^{ri}st at Ester/ be
he neuer so poze a bedger o^r neuer so you
ge a lad o^r mayd: but they must paie some
what for it. The & moztuaries for forgo
te tythes (as they saye) and yet what par
sone o^r vicare is there that will forgete
to haue a pygyn howse to pecke vp some
what both at sowinge tyme & at heruest
when

of kinges etc **F·lxxvii**

Whē corne is ripe. They will forgette no
thing. No man shall dye in their debt/or
if any mā doo he shall paye it whē he is
deed. They will loose no thige. why? It
is gods/it is not thers. It is sent Ludber
tes rētes/sent Albās lōdes/sent Edmōds
ryght/sent Peters patrimonye saye they
and none of oures. Itē if a mā dye in a no
ther mā's parssh/by sides that he must pa-
ye at home a mortuary for forgotē tithes
he must there & paye also the best that he
there hath. wether it be an horse of twē
ty pound or how good so euer he be /ether
a cheyne of golde of an hūdzet marke or fi
ue hūdzet pūde/if it so chaūce. It is moch
verly for so litle payne takinge in cōfes
sion and in ministringe the sacramentes.
Thē & beedzollles. Itē chzisme/chyzechin
ges/banes/weddings/offeringe at wed
dings/offeringe at buryenges/offeringe
to images/offeringe of swaxe & lyghtes w
come to their vaūtage/besydēs the super
sticious wast of swaxe/in tozches & tapers
thozow of the lōde. Thē brotherhodes &
perdoners. what gete they also by cōfes
sions? Yee & many enioyne penaūce to ge
ue a certayne for to haue so many masses
saide/& desire to prouide a chappellayne
thē selues. Soul masses diriges /moneth
myndes/yeres myndes/all souldays & tren
tals. The mother chyzech & the hye altare
must haue some what in euery testamēte

Dffes

**If ye dye
fro home.**

**Thou
must paye
per thou
passe.**

**Pety pilla
ge.**

Cōfession

The Dutye

Firste mas Offeringes at prestes fyrst masses. Itt no
le. mā is pzoessed/of what so euer religio is
Pzoessin- be/ but he must bzing some what The ha
ges. lowinge oz rather cōiuringe of churches
Coniura- chapels/altares/super altares/chalice ve
tions. stimētes & beiles. Then boke/bell/candel
sticke/ozganes/chalice/vestimētes copes
altare clothes/sy2pleles: to wels basens
euars/shepe/enser & all maner oznamen-
Person. tes must be foude thē frely /they will not
Vicare. gene a myte there vnto. Last of all what
Parish swarmes of bedige freres are there, The
prest. person thereth the vicare shauet/the pa-
Freres. rish prest polleth / the frere scrapeth and
the parboner pareth we lacke but a bo-
cher to pole of the skynne.

Spiritual
law.

A pzoze
cōmodite
of cōfessio.

Laye you-
re had one
the boke.

what gete they in their & spirituall
law (as they call it) in a yere/at p arches
& in euery dioces: what gete the cōmissa-
ries & officials w their somners & appare-
tars by baswbery in a yere: Shall ye not
fynde curatesynowe which to flatter the
cōmissaries & officials w all that they ma-
ye goo quite thē selues shall opē vnto thē
p cōfessios of the richest of their paretres
whō they cite priuely and laye to their
charges secretly. Yf they desire to knowe
their accusers/naye saye they / the mater
is knowē well ynough & to moare thē ye
are ware of. & Come laye youre hāde on
the boke / yf ye forswere your selfe / we
shall bzing pzoueh/ we will handle you
we

Of kinges &c J. lxxviii

We will make an ensample of you. Oh how terrible are they: Come and sweare (saye they) that ye wilte obediēte vnto oure iūctiōs And bi that craftwzige thei t hein purses & make thē droppe as lōge as there is a peny in thē. In thze oꝝ foure yeres shall they in those offices gete ynough to paye foꝝ a bishopes bulles. what other thinge are these in a realme saue hoꝝleches & euē very magottes cācres & caterpillers which deuoure no moare but al that is greane & those wolues w̄ Paul pꝛophe tied shuld come & shuld not spare te flocke A. tes. xx. chapte. And which Chzist sayd shuld come in lābes skinnēs & bade vs be sware of thē & iudge thē bi their woꝝkes.



Though as I befoze haue sufficiently pꝛoued/a chzistē mā must soffre all thinge / be it neuer so greate vnright/ as lōge as it is not agēst gods cōmandmēte/nether is it lawfull foꝝ him to cast any burthē of his backe by his awne auctorite tyll god pull it of wchich layd it on foꝝ oure deservynge/yet ought the kynges euery where to defende their realmes from soch oppꝛession/if they were chzisten/which is seiden sene and isan hard thinge verely/though not impossible. foꝝ all as they be & captiues oꝝ euer they be kynges/ye all most yer they be bozne. No man maye be sofered aboute thē but flatterers and soch as

No man
maie auer
ge saue the
kinge and
he is bound
de bi his o
fice.

Kinges are
i captiuitie

are

The Dutye

are first sworne true vnto oure most ho-
lye fathers the Bishopes that is to saye
falle to god and man.

Yf any of the nobles of the realme be
true to the kige & so bolde that he dare cou-
tell him that which shulde be to his honou-
re and for the wealth of the realme. Thei
will wayte a season for him (as mē saye)
They wil prouide a goodly father for hi
God bryge their wekednes to lighte. The-
re is no mischene where of they are not
the rote / ner bloud shedde / but thow
their cause other by there counsell or in
that thei preach not true obediēce & teach
not þ people to feare God. Yf any sayth-
full seruaūte be in al þ courte / he shal ha-
ue twēty spies waytinge vpon hi / he shal
be cast oute of the courte / or (as the saiege
is) coneyed to Callyce / & made a captaine
or an ambassadoure / he shal be kepte farre
ynough from the kynges presens.

The dutie
of kynges.

The kynges ought I saye to remēbre
that they are in Gods stede ad ordened of
God not for the selues / but for the welth
of their subiectes. Let the remembze that
their subiectes are their bzyethern / their
flesh & bloude / mēbzes of their awne bodi
& euē their awn selues in chryste. Therfo-
re ought thei to pitie the & to ryd the fro
soch wyly tyzany which encreaseth mo-
re & moare dayly. And though that þ kyn-
ges by the falsed of the Bishopes & Ab-
bottes

Of kinges etc f. lxxix

botteſbe ſwozne to defende ſoch liberties
yet ought they not to kepe their & othes
but to breake the. For as moche as thei a-
re vnrighyt & clene agēſt Gods ordinaūce
& euē but cruell oppreſſiō/contrary vnto
brotherly loue & charite. & Moare ouer
the ſpirituall officer ought to puniſh no
ſynne/but and yf any ſynne breake out
kinge iſordened to puniſh it and thei not
but to preach and exorte the to feare god
and that they ſynne not.

Unlawfull
othes oug-
ht to be
brokē and
maie thout
diſpenſatiō

And let the kynges put downne ſome
of their tyzani/ & turne ſome vnto a comē
welth. Yf the tenth parte of ſoch tyzany
were geuē the kinge verely / & leyd vppe
in the ſhyze tounesagenſt the realme had
neade/what wold it growe to in certē ye-
res? Moare ouer one kyng/one lawe/ is
Gods ordinaūce in euery realme. & Ther-
fore ought not the kinge/to ſuffer the to ha-
ue a ſeueral lawe by the ſelues ad to dra-
we his ſubiectes thither. Wit is not mete
will they ſaye that a ſpirituall mā ſhul-
de be iudged of a worldly or a tēporal mā
& Abhominaciō: ſe how they diuide &
ſeparate the ſelues? Yf the laie mā be of
worlde/ſo is he not of God. Yf he beleue
in Chriſte/then is he a mēbre of Chriſte/
Chriſtes brother/Chriſtes fleſh/chriſtes
bloude/Chriſtes ſpouſe/Coheyre with
Chriſte & hath his ſpizite in erneste & iſal-
ſo ſpirituall. Yf they wold robbe vs of

The kinge
only ought
te to pun-
iſh ſut ne
I meane
that is bro-
kē/forth
hert muſt
remayne
to god.

The ſpizite
te perſey-
neth vnto
the ſhauers
only.

the

The Dutye

the sprite of god/why shuld they feare to
robbe vs of worldli goodes? Because thou
art put in office to preache Gods worde /
art thou therfore no moare one of thi bre
thern:ys the Mayze of Londō no moare
one of the Lite/because he is the chiefe of
ficer:ys the kynge no moare of the real-
me because he is heed there of. & The kin
ge is in the rowme of god/and his lawe is
gods lawe & no thinge but the lawe of na
ture & naturall equite which God graued
in the hertes of mē. Yet Antichriste is to
good to be iudged by the lawe of God he
must haue a newe of his awne makinge
It were mete verely that they wente to
no lawe at all. No moare needed they /if
the wolde studie to preache Gods worde
truely and be content with sufficiēt and
to be lyke one of their brethren.

The kyn-
ges law is
gods lawe

How men Yf any questiō arise aboute the faith
oughte to or of the scripture/that let the iudge be
iudge que- manifest & open scriptures/not excludinge
stions of the the laye men. For there are many founde
scripture. amonge the laye mē which are as wyse as
the officers. Or else whē the officer dieth
how coude we put a nother in his rowme?
we come wilt thou so teach.xx.xxx.xl. or fyfty yea
ofte to sco res/that no man shall haue knowlege or
le. But are iudgemēt in Gods worde saue thou only
nener tau- & Is it not a shame that we Christen co
ghte. me so oft to church in bayne/when he of
four score yeres old knoweth no moare
then

Of kinges etc ff. lxxx.

then he that was bozne yester daye.

Whoare ouer when the spirituall officers haue excommunicate any man or haue condēned any opiniō for heresy: Let not the kynge nor tēporall officers pūe shād slep by & by at their cōmaundmēt. But let thē loke on gods woꝛde/ and cōpare their iudgemēt vnto the scripture & se whether it be right or no/ and not beleue thē at the fyrst choppe/ what so euer they saie namely in thinges that pertaine vnto their awne auctorites and power. For no mā is a ryght iudge in his awne cause & why doeth Christe cōmaunde the scripture to be preached vnto all creatures/ but that yt pertyneth vnto all men to knowe thē? Christe referreth him selfe vnto the scriptures John. v. And in the. xi. Chapter of Mathew/ vnto the questiō of John Baptistes disciples he answered. The blynde se/ the lepers are censed/ the deed arylse a gayne &c. meanyng that yf I doo & woꝛkes w̄ are prophesied that Criste shulde doo whē he cometh/ why do wte ye whether I be he or no as who shuld saye are the scripture whether I be Christ or not not my selfe. How happeneth it then that oure prelates will not come to the light also that we maye se whether their woꝛkes be woꝛought in God or no: why feare they to lett the layemen se what they doo: why make they all their examina-

tions

kinges ought to se what they doo & not to beleue Bishopes namely seinge their liuinge is so soze suspecte It pertyneth vnto all men to knowe the scriptures

The Dutye

Keidōs in darkenes? why examine they not
their causes of heresye opely/as the laye
men doo their fellōs & mozt herars: w her
foze did Chzist & his apostles also warne
vs so diligently of Antichziste an of false
pꝛophetes that shulde come: Because that
we shulde slomber oꝝ slepe carelesse/oꝝ ra
ther that we shulde loke in the light of s
cripture w all diligēs to spie thē when
they came & not to sofre oure selues to be
disceaued & led out of the waye: John bid
deth iudge the spirites, w hereby shall
we iudge thē but by the scripture: How
shalt thou know/whether the pꝛophet be
true oꝝ false oꝝ whether he speake Gods
woꝝde oꝝ of his awne heed yf thou wilt

We lerned not se the scriptures: why said Dauid in
pethat iud the secōde psalme be lerned ye that iudge
ge the erth the erth lest the loꝝde be angry w you & ye
pere the frō the righte waye: A terrible
warninge verely: ye and loke on the stoꝝ
es well & thou shalt fynde verely few kin
ges sens the begynninge of s woꝝlde that
haue not perished frō the righte waye/ &
that because they wolde not be lerned.

The kyn
ges are bes
come.

Antichzi
stes hange
men.

The Emperoure & kinges are no thins
ge now a dayes but enē hangmē vnto the
pope & bishopes/to kyll whosoener they
condemne/with out any moare a doo/as
Pilate was vnto the scribes & pharises
& the hie Bishopes/to hāge Chziste. For
as those pꝛelates answered Pilate (whē
he axed

of kinges. &c. J. lxxxi

he asked what he had done) if he were not
an euill doer we wolde not haue brought
him vnto the As who shuld saie/we ar to
holp to doo any thinge amisse/thou maist
beleue vs wel ynough: ye & his bloude on
oure heedes/sayd they/kill hi hardly/we
will beare the charge/oure soules for thy
ne:we haue also a laswe bi whiche he ought to
dye/for he calleth him selfe gods sone. E-
uen so saye oure prelates/he ought to dye
by oure lawes/he speaketh agēst þ church
And your grace is swozne to defende the
lyberties & ordinaūces of the church & to
mayntene oure most holy fathers auctori-
te/oure soules for yours/ye shal to a me-
ritours deade therein. Neuerthelesse as py-
late escaped not þ iudgemēte of god euen
so is it to be feared lest oure tēperall po-
wers shall not. wherfoze & be lerned ye
that iudgethe erth lest the lord be angry
w you and yeperesh frō the ryghte waye

We lerned
ye that iud-
ge the erth

who slew the Prophetes & who slew
Christe: who slew his Apostles: who þ
marters & all the rightewes that euer we
re slayē? The kinges & þ tēporall swerde
at the requeste of þ false prophetes. Thei
deserued soch mother to doo/and to haue
their parte w the ypocrites/because they
wolde not be lerned and se the truethe the
selues. & wherfoze sofered the prophetes
because they rebuked the ypocrites/
w begyled the woꝛlde & nameli pꝛinces &

who slew
the Pro-
phetes.

why we-
re the pro-
phetes slayne.

¶

rulers

The Dutye

what dea
des of mer
cy teach &
ypocrites.

why flew
they Crist

the keyes.

Christe is
a trayter &
a breake
of the kyn
ges peace.

How the
ypocrites
bynd and
loose.

ulers and taught the to put their trust in
thynges of vanite / & not in gods worde &
And taught them to doo such deades of
mercy as were profitable vnto no mā but
vnto the false prophetes the selues only /
makinge marchaundysse of Gods worde.
& wherfore flew they Christe: euē for re
bukynge the ypocrites: because he sayd /
wo be to you scribes & pharises ypocrites
for ye shut vp the kingdome of heuē befo
re men. Mat. xxiiij. that is / as it is writtē
Luke. xi. ye haue takē awaye the * keye of
knowleage. The lawe of god w^{ch} is n^o ke
ye where w^{ch} mē bynde / & the promyses w^{ch}
are the keyes where w^{ch} mē loose haue ou
re ypocrites also takē awaye. Thei will
sotie no mā to know gods worde but bur
ne it and make heresie of it: yee & because
the people beginne to smell their falshe
they make it * treason to the kinge & bre
ake of p^{er} kynges peace to haue so moch
a trayter & as their pater noster in englisshe. And in
stede of gods lawe they bynde with ther
awne lawe. And in stede of Gods promy
ses the loose and iustifie w^{ch} pardones ad
ceremonies which they them selues haue
imagined for their awne profit. They
preach it were better for the to eate flesch
on good freday the to hate thy neybour
but let any mā eate flesch but on a satter
day or breake any other tradicions of the
lres: & he shalbe bounde & not loosed / tyll
he haue

of kinges. &c. ¶.lxxxix

he haue paid þ viter most ferthinge/other
 w shame most vyle/oꝝ deeth most cruell/
 buth-ate thy neybour as moch as thou
 wilt and thou shalt haue no rebuke of the
 yee robbe hi/moꝝ ther hi/and the come to the
 & welcome. Thei haue a sanctuari foꝝ the
 to saue che/yee & a necuerse/ if thou canst
 but rede a litle late though it be neuer so
 soꝝly/so that thou be ready to receaue þ
 beestesmarke. Thei care foꝝ no vndersto
 dinge/it is ynough/ yf thou cast rowle vp
 a payze of matēses oꝝ an euenlonge & mū
 mell a few ceremonies. And because thei
 be rebuked/this thei rage. We lerned ther
 foꝝe ye that iudge þ woꝝlde lest god be an
 gry w you & ye peresh frō the rightwaie.

wo be to you scribes & pharises ypo
 crites/saith Chꝛist. Mat. xxiii. foꝝ ye & de
 noure wedowes howses vnder a coloz of
 lōge prayar. Dure ypocrites robbe not þ
 wedowes only:but knyght/esquier/loꝝ-
 de duke kynge and Emperoure & euē the
 whole woꝝlde vnder the same coloure:te
 achinge the people to trust in their prai
 ars & not in crist foꝝ whose sake god hath
 foꝝgeuē al the sinne of the whole woꝝlde
 vnto as mani as repēte and beleue & Thei
 feare the w purgatoꝝy & promise to praye
 perpetually/lest the lōdes shulde euer re
 tourne home agayne vnto the right hey
 res. What hast thou bought w robbinge
 thy heyres oꝝ with geuinge the ypocrites

We lerned
 ye that iu
 dge þ erth.

foꝝ rebu
 kinge this
 was Chꝛi
 ste flaine.

And foꝝ þ
 same cause
 are we per
 secuted,

They be
 not a litle
 a frayo of
 purgatoꝝy
 that make
 ppetaities

¶.li. that

The Dutye

why it is
called pur
gatory.

Scala celi

The doze
is stopped
vp/ yemust
clime & sca
le p walles
Some are
prayed for
and praised
to also.

The craft
that hel -
peth other
helpeth not
his awne
master.

Prayer
was not
solde i the
olde tyme.

that which thou robest of other mē: Dee
petuall prayar: Yee perpetual paine. For
they appoynte the no tyme of deliueran
ce/ their prayars are so myghtie. The po
pe for monei cā empti purgatory whē he
will It is verely purgatory. * For it pur
geth & maketh clene riddaūce: yee it is hel
For it deuoureth all thinges. His father
hode sendeth thē to heuē w̄ ✕ scala celi/
that is/ with a ladder/ to scale the walles
For by the doze chzist/ will they not let
thē come in. That doze haue thei stopped
vp/ & that by cause ye shulde bye ladders of
thē. For some they praise dayly which ga
ue thē perpetuities & yet make sayntes of
thē receauinge offeriges in their names &
teachinge other to praise to thē. None of
thē also w̄taketh vpō thē to saue other w̄
their prayars/ trusteth to be saued therbi
thē selves: but hyze other to praye for thē
Moses taketh recorde of God that he
toke not of any of the people so moch as
an asse/ nether vered any of thē. Numeri.
xvi. Samuel in the first boke of kīges the
xij. Chapter / axed all Israel whether he
had takē animās ore or asse or had vered
any mā or had takē any gyft or rewarde
of any mā. And all the people testified na
ye/ yet these t̄wo both taught the people
also praised for thē as moch as oure prela
tes doo. Meter. i. Petri. v. exhorteth the el
ders to take the oversight of chzistes floc
ke not

of kinges etc. F.lxxxiif

ke not for sylthy lucre: but of a good wil
eue for loue. Paul Act. xx taketh the pre
sentes of elders to recoꝛde that he had taught
repentaunce & faith & al the coucell of God
And yet had despyed no mans gold/ siluer
or vesture/ but feed him selfe with the la
boure of his handes. And yet these two
taught & praied for the people as much as
oure prelates doo/ with whō it goeth af
ter the comune sayenge/ no peny no Pater
noster, which prelates yet as they teach
not but beate onli so wot they not what
prayer meaneth.

Boare ouer the lawe of loue which
Christe left among vs/ is to geue & not to
receaue. What prayer is it the that thus
robbereth al the world/ contrary to that gre
at commaundmēte which is the ende of
all commaūdmētes/ & in which all other are
cōteyned. Yf mē shulde contynue to by
prayer foure or fyue hundred yeres moo/ as
they haue done/ there wold not be a foote
of grounde in Christendome nether any
worldly thinge wch they that wil be called
spirituall only shulde not possesse. And
thus all shulde be called spirituall.

wo be to you lawyers/ for ye lade mē
wch burdēs which they are not able to bea
re/ & ye youre selues to wch not y packes
with one of youre fyngers sayth Christ
Luke. xi: Dure & lawyers verely haue la
de vs a thousande times moare. What spi
rituall

Their
prayer bre
aketh the
greate cō
maūdmēte
of god. It
is tyme
that they
be re tyed by
therefore -

The Dutye

The bur-
dens of ou-
re spiritu-
al lawiers

Confessio
turnēteth
p̄ cōsciēce
robbeth p̄
pursof mo-
ney ād the
soule of fa-
yth.

rituall kynred haue they made in baptim
to let matrimonie/besidesthat they haue
added certē degrees vnto the law natural
for the same purpose. what an vnbeara-
ble burthen of chastite do they violently
thrust on other mē's backs/ & how easeli
beare they it thē selues? How soze a bur-
dē? How cruell an hāgmā? How greuous
a turnēte: yee ād how paineful an hel is
this eare cōfession vnto mē's consciēces?
For the people are brought in belese/that
without that thei can not be saued In so
moch that some faste certeine daies in the
yere ād praie certē superstitious prayers
all their liues lōge/that thei maie not die
without cōfessio. In perel of deeth/if the
prest be not by/the shippemen shzine thē
selues vnto the mast. Yf any be present/
they rūne thē euery mā into his eare but
to Gods promyses fle they not: for they
know thē not. Yf any mā haue a deethes
swounde/he cryeth immediatly for a prest
Yf a mā dye without shzift many take it
for a signe of dānaciō. Whani be reason of
that false belese dye in desperaciō. Whani
for shame kepe backe of their cōfessio. xx.
xxx.yeres ād thinke al the wile that they
be dāned. I knew a poze womā in childe
wō lōged/& beinge ouercomē of her passiō/
eate flesh on a fredaye/ which thinge she
durst not cōfesse in p̄ space of. xviii. yerres
ād thought al thatwile that she had bñ
damned

of kinges etc. **J. lxxxiii**

dāned/ & yet sinned the not at all. Is not
this a soze burdē that so weyeth downe
þ soule vnto the botome of hel? what shuld
I saye? A greate boke were not sufficiēte
to reherse the snares w̄ thei haue leied to
robbe mē both of their goodes/ & also of þ
trust w̄ thei shulde haue in goods woꝛde.

The scribes and pharises doo all their
woꝛkes to be sene of mē. Thei sett abzo-
de their philateries/ & make lōge boꝛders
on their garmētes/ & loue to sit vppermost
at festes/ & to haue the chiefe seates in the
synagoges/ that is in the congregaciōs oꝝ
councils/ & to be called raby/ that is to sa-
ye masters saith Christ Math. xxiii. Be-
holde the deades o foure spiritualtie/ and
how many thousande fasciōs are amonge
thē to be knowē by? which as none is ly-
ke a nother so loueth none a nother. For
euery one of thē supposeth that al other
poll to fast & make to many captiues: yet
to resist chꝛist are thei al agreed/ lest they
shuld be all cōpled to deliuer vp there pꝛi-
soners to hī. Beholde the mōstres how
they are disgised/ w̄ miters/ crofes ād hat-
tes/ w̄ crofles/ pillers/ & pollaxes/ & w̄ thꝛe
crownes. what names & haue they? my
loꝛde pꝛioꝛ/ my loꝛde abbot/ my loꝛde bil-
shope/ my loꝛde Archbisshope/ Cardinall
& legate: yf it please youre fatherhode/ yf
it please your loꝛdschip/ yf it please your
grace/ if it like your holines & innumera-

ble soch

Pages of
ables to
be know
by.

compell

Glorious
names.

The Dutye

How are
they este
med.

ble soch like * Beholde how they are este
med / & how hie they be crept vp above all
not in to wordly leates only: but in to þ
seate of god the hertes of mē / where they
sitt above god hī selfe. for both they and
what so euer thei make of their a wne hee
des is moare feared & dzed / thē god & his
cōmaundmētes. In thē and their deseruin
ges put we moare trull thē in Chzist & his
merites. To their pꝛomises gyue we moa
re fayth / thē to the pꝛomises which God
hath sʒorne in Chzistes bloud.

By ages a
re doune
they can
not goo lo
wer.

The ypocrites saye vnto the kynges
& lordes / these heretykes wolde haue vs
downe first / & thē you / to make al cōmune
* Saye ye ypocrites & right heretikes ap
pꝛoued by opē scripture / the kinges & lor
des are downe all ready / & that so lowe
that they cā not goo lower. Ye treade thē
vnder your fete / & leade thē captiue / & ha
ue made thē youre bōde seruaūtes to way
te on your fylthp lusstes / & to auenge your
malice on euery mā cōtrary vnto þ right
of gods worde. Ye haue not only robbed
thē of their land / auctorite / honoure & due
obedience w̄ ye owe vnto them / but also
of there swittes: so that they are not with
out vnderstondinge in gods word only /
but euē in wordly matters that pertayne
vnto their offices they are moare thē chil
dern. Ye bere thē in hand what ye will / &
haue bꝛoughte thē even in case like vnto
thē

Of kyngeſ. &c. ¶. lxxxv

thē which whē they daunce naked in nettes/belue they are inuifible. we wolde haue thē bp againe and reſtozed vnto the roſome and auctorite which god hath geuē them/ & where of ye haue robbed thē. And youre inwerde falſhed we do but better ōli wth p^r light of gods worde/that your ypocriſy myght be ſene. We lerne therfore ye that iudge the worlde leſt god be angry wth you & ye pereſh frō the right waye

wo be to you ſcribes & phariſes ypocrites. For ye make cleane the bitter ſyde of the cuppe & of the platter/but with in they are full of bzibzi & exceſſe ſaith chriſt Mat. xxij. ¶ Ys that which oure ypocrites eate & drinke/ & all their riotous exceſſe any other thinge ſaue robbery) & that which they haue falſly gotten with their lyinge doctrine : We lerne therfore ye that iudge the worlde and compell them to make reſtitucion agayne.

Dure ypo
crites liue
by theſe .

Ye blinde gydes ſaith Chriſte/ye ſtrayne out a gnat & ſwalow a camell. Math. xxij. doo not oure blinde guides alſo ſtooble at a ſtraſſe & lepe ouer a blocke/ makinge narrow & cōſciences at trifles/ & a matters of weght none att ail : Yf any of thē hap- pē to ſwalow his ſpittle/ or ani of the wa- ter where wth he weſteth hiſ mouth yer he goo to maſſe/ or to ſuch the ſacramente wth hiſ noſe/ or if the aſſe forgett to breathe on him/ or happē to handle it with ony of hiſ fyngers

Cōſciēces
that are ſo
narrow ab
oute tradi
tiōs / haue
wide mou
tes aboute

The Dutye

Gods com-
maunde-
mentes.

fyngers which are not anoynted / or saye
Alleluia / in stede of Laus tibi domine / or
Ite missa est / in stede of Benedicamus do-
mino / or poure to moch wyne in the chali-
ce / or reade the gospell without light / or
make not his crosse a right / how trebleth
he? how feareth he? what an horrible sin-
ne is comitted? I cry god mercy / saith he
& you mi gostli fader. But to hold an who-
re or a nother mās wyfe / to bie a benefice
to set one realme at variaunce w another
& to cause .xx. thousande mē to dye on a da-
ye is but a trifle and a pastime with thē.

As the Je-
wes are
childern of
Abraham
so are the
Bisshopes
the succes-
sours of p
apostles.

The Jewes boasted thē selues of Abra-
hā. And Chyste said vnto thē John. viii
Yf ye were Abraham's childern ye wolde
doo the deades of Abraham. Oure ypocri-
tes boast thē selues of the auctorite of Pe-
ter and of Paul & the other apostles / clea-
re cōtrary vnto the deades & doctrine of
Peter / Paul and of all the other apostles
which both obeyed all worldli auctorite
& power / vsurpinge none to thē selues / ad-
taught all other to feare the kinges & rus-
lers / & to obeye thē in all thinges not con-
trary to the cōmaundemēt of god and not
to resiste thē / though they toke awaye ly-
fe and goodes wōgefully / but paciētli to

The spiri-
tualte ha-
ue taughte
to feare.

abyde gods vengeaunce. This did oure
spiritualte neuer yet / ner taught it & Thei
taught not to feare god in his cōmaund-
mentes / but to feare thē in their tradiciōs:

In so

Of kyngeſ. &c. f. lxxxvi

In ſo moch that the euill people which there traſſe
feare not to reſiſte a good kinge and to tyditions.
ſe agenſt him/dare not laie hondeson one
of the/nether for defilinge of wiſe dought
ter or very mother & whē all mē looſe li Thei win
ſe and londes/thei remaine all wayes ſu = ne ſome
re and in laſty/ and euer winne ſome what. what all
for who ſo euer conquereth other mens wayes.
londes vnrightfully doth euer geue them
parte with the. To the is all thinge laſw
full & In al counſels and perlamētes are
they the chefe. without the maye no kin
ge be crowned/nether vntil he be ſwozne
to their liberties. Al ſecretes knowe thei
euē the veri thoughtes of mennes hettes
By the all thinges are miniſtred. No kin
ge nor Realme may thoꝝoſe their falſhed
liue in peace. To beleue they teach / not
in Chriſte but in the and in their diſgiſed
ypocriſie. And of the cōpell they all men
to bi redēptiō and forgeuenes of ſynnes.
The peoples ſinne they eate and ther of
waxe fatte. The ſwekeder the people are
the moare pꝛoſperous is their commune
ſwealth. Yf kinges and greate mē doo amiſ
ſe they muſt bilde abbayes & colleges/me
ane mē bilde chaūtes/poze ſynde trētals
& bzoderhedes and bedginge freres. Their
awne heyꝛes doo men diſheret to endote
the. All kinges are cōpelled to ſubmitte
the ſelues to the. Reade the ſtoꝝy of kyn
ge John/ & of other kinges. They will ha
ue their

The Dutye

ne their causes auenged / though hoolle Re
almes shulde therfore perishe. Take from
the their disgilinge / so are they not spiri
tual Copare that thei haue taught vs vn
to p scripture / so are we without fayth.
Christ saith John. v. chap. how can ye be
leue which receaue glozie one of another
If they that seke to be gloriouse / can haue
no faith then are oure pzelates faithlesse
vereli. And John. vii. he saith / he that spe
aketh of him selfe / sekethe his awne glozie
Yf to seke glozie & honoure be a sure tokē
that a mā speaketh of his awne selfe and
doeth his awne message & not his masters
the is the doctrine of oure pzelates of the
selfe & not of god. We lerned therfore ye
that iudge the erth lest God be angry w
you & ye perishe fro the right waye.

**They that
seke honou
re haue no
faith neth
er can they
doo Gods
message.**

We lerned

We lerned lest the ypocrites bzing the
swath of god apon youre heedes and co
pell you to shede innocēte bloude: ast hei
haue cōpelled youre pzedicessour sto fley
the prophetes / to kyll Christe & his Ap
les & all the rightes that sens were dai
ne & gods woꝛde pertaineth vnto all mē
as it pertaineth vnto al seruātes to kno
we their masters will & pleasure / & to all
subiectes to knowe the lawes of their pzi
ce Let not the ypocrites doo al thinge &
secretly. what reason is it that mine eni
my shulde put me in prison at his pleasu
re / & there diet me and handil me as he li
ueth

**Gods woꝛ
de oughte
all men to
know.**

**They doo
al secretly**



Of Kynge. &c. f. lxxxviij

Let h/ie iudge me him selfe & that secretly
and cōdēne me bi a lawe of his awne ma
kinge/and the deliuer me to Pilate to mor
ther me. Let gods worde trye eueri mā
doctrine and whome so euer gods worde
proueth vnclene let him be takē for a le
per. One scripture wil helpe to declate
another. And the circūstaūces/ that is to
saie/ the places that goo befoze and after/
will geue light vnto the mydil texte. And
the opē and manifest scriptures wil euer
improue the false & wzōge expositiō of
darker sentences. Let the tēporall power
to whō god hath geuē the swerde to take
vengeaūce/ loke oz euer that thei lepe ād
se what thei doo. Let the causes be dispu
ted befoze the/ and let him that is accused
haue rowme to answer for him selfe. &
The powers to whō god hath cōmitted
the swerde shall geue a countes for eueri
droppe of bloud that is shed on the erth.
The shall their ignoraūce not excuse the
noz the sapēge of the pccrites helpe the
my soule for yours/ your grace shall doo
a meritorious deade/ your grace ought not
to heare the/ it is an olde heresie condem
ned by the church. The kinge ought to lo
ke in the scripture ād se whether it were
truly cōdēned oz no. Yf he wil punesh it
If the kinge oz his officer for h/ie will see
me/so ought the kinge oz his officer to iu
dge me. The kinge can not/ but vnto his
dānaciō

Gods wor
de ought to
iudge.

The right
te way to
vnderstōd
the scrip
ture.

The kyn
ges haue a
iudge befo
re whō me
soule for
yours hel
peth not.

The Dutye

dānacion / lend his sword to kyll whō he
iudgeth not by his awne lawes. Let him
that is accused stōd on the one side ād the
accusar on the other syde / let the kinges
iudge syt ād iudge the cause / if the kynge
wil kyll & not be a murtherar befoze god.

Preach
What thou
wilt butte
buke not
ypocrisy.

Here of maye ye se not onli that oure
persecutiō is for the same cause that Cri
stes was / and that we saie no thinge that
Chziste said not / but also that al! persecu
tiō is onli for rebukinge of ypocrisi / that
is to saye / of mā's righteousness ād of holi
deades / which mā hath imagined to plea
se god and to be saued by / with out gods
sword and beside the testamente that god
hath made in Chziste. Yf Chziste had not
rebuked the pharisees because thei taught
the people beleue in their tradicions and
holines & in offeringes that came to their
vauntage / and that they taught the wydo
wes and thē that had their frendes deed
to beleue in their prayers & that thoꝝo
their prayers the deed shulde be saued / ād
thoꝝo that meanes robbed them both of
their goodes and also of the testamente of
promises that god had made / to al that re
pcted / in Chzist to come / he myghte haue
be vncrucified vnto this daye.

Yf sainte Paul also had not preached
agenst circumcisiō / that is iustified not ād
that bowes / offeringes ād ceremonies iu
stified not and that righteousness and for
geuence

Of Kynge. &c. f. lxxxviii

geuenes of synnes came not by our deser-
uinge of any deades but by fayth or bele-
uinge the promyses of God and by the de-
seruinge and merites of Christ only / he
myghte haue lyued vnto his houre. Alike
wise yf we preached but agens pꝛyde co-
uetousnes / lechery / extorciō / vsury / symo-
ny and agēst the euell liuinge both of the
spiritualte as well as of the tempoꝛalte
and agēst inclosinges of parkes / reysinge
of rēte & fines / & of the cariēge out of wol-
le out of the realme / we mighte endure lō-
ge ynowe. But twich pꝛ scabbe of ypocre-
sie or pope holines and goo aboute to vt-
ter their false doctrine where with they
reygne as gods in the herte & consciences
of men and robbe thē / not of Landes goos-
des and auctorite only / but also of the te-
stamente of God and saluation that is in
Christe : then helpeth the nether Gods
woꝛde / ner yet yf thou diddest miracles /
but that thou art / not an heretike only &
hast the deuell with in the / but also a bre-
aker of the kynge's peace and a traytar.
But let vs retourne vnto oure lyenge sin-
nes agayne.



What signifieth that the pzela-
tes are so bloudye and clothed
in redd : that they be ready e-
uery houre to sofre martyꝝ do-
me for the testimonye of Gods
woꝛde, Is that also not a false sygne?
When

The pzela-
tes are clo-
thed in red

The Dutye

When no man dare for the ones open his mouth to aske a questiō of Gods worde because they are ready to burne him.

Pollaxes.

What signifie the pollaxes that are borne before hye legates a laterer? What so ever false signe they make of the I care not: but of his I am sure/that as the olde ypocrites whē they had slayne chziste sette pollaxes to kepe him in his sepulcre that he shuld not ryle againe/euē so haue oure ypocrites buried the testamēte that god made vnto vs in Chzistes bloude / & to kepe it doune/that it ryle not agayne/ is all their study: where of these pollaxes are the very sygne.

Is not that shepardes hoke the Bishoppes crosse a false signe? Is not that whiterochet that the Bishoppes chandōs were so lyke a sunne & so effeminatly/a false signe? What other thinges are their sandals/gloues/myters and all the whole pōpe of their disgisinge/then false signes in which paul prophesied that they shuld come: And as Chziste warned vs to be ware of wolues in lambes skinnes & bade vs loke rather vnto their frutes & deades than to wonder at their disgisinges. Runne thozout al oure holy

**Judge the
tre by his
frute and
not by his
leues.**

religions /and thou shalt
fynde them lyke swis
se all cloted in
falshe.

Of the sacramētes. f. lxxxix



Or as moch as we be come to signes / we will speake a worde or two of the signes which God hath ordeined / that is to saye / of the sacramētes wch Chyriste left amōgest vs for our cō

forte / that we maye walke in light and in trueth & in fealinge of the power of God. For he that walketh in the daye stōbleth not / when cōtrary wise he that walketh in the nyght stōbleth John. xi. And they that walke in darknes wotte not wheder they goo. John. xi.

This worde sacramente is as moch to saye as an holy signe / and representeth al waye some promyse of God. As in the olde testamēte god ordeyned that the raine bowe shulde represent & signifie vnto all men an othe that god sware to Noe and to all men after hym / that he wolde no more drowne the worlde thow so water

The Sacrament of the body and bloud of Chyriste.



Of the sacramēte of the body & bloude of chyriste hath a promyse annexed wch the prest shulde declare in the englysh tonge. This is my body that is broken for you This is my bloude that is shed for many vnto the forgeuenesse of synnes. This do in remembraunce of me sayth Chyriste Lu

ke. xxiij

ke. xxiij

Of baptim.

The pzo. ke. xxiij. And. i. Corin. xij. * Yf when thou
myse whi- leist the sacrament oz eatest his body oz
ch y sacra Drinkest his bloude/ thou haue this promi
ment pzea se fast in thine herte (that his body was
cheth iusti slayne and his blood shed for thy sinnes)
fieth only and beleuest it/ so art thou saued and iu
stified therby. Yf not/ so helpeth it y not
though thou hearest a thousande masses
in a daye oz though thou doyst nothinge
else all thy lyfe longe/ then eate his body
oz Drinke his bloude: no moare then it shul
de helpe the in a deed thirst to beholde a
bush at a tauerne doze/ yf thou knewest
not therby that there were wine with
in to be solde.

¶ Baptim.

Baptim hath also his woꝛde &
promise which the prest ought
to teach the people and Criste
them in the english tonge / and
not to playe the popengay w
Credo saye ye/ volo saye ye & baptis mun
saye ye/ for there ought to be no mūnyng
ge i soch a mater. The prest befoze he bap
tise th axeth sayenge/ beleuest thou in god
the father almyghty/ and in his sonne Je
sus Chyste/ and in the holy goost/ & that
the cōgregaciō of chyste is holy. And thei
saye yee/ the prest appon this fayth bap
tise th the childe in the name of the father
& of the sonne/ & of the holy goost / for the
forgeuenesse of sinnes as peter saith Ac. ii
The washyng without the woꝛde hel
peth

Of wedlocke.

J. cc

peth not: but: thow the worde it purifieth & cleseth vs. As thou readest Ephe. v How chrisse clenseth the cōgregation in the founteine of water thow the worde The worde is the promise that god hath made & Now as a preacher/i preachinge the worde of god saue the hearers that beleue/so doeth the washinge i that it preacheth & representeth vnto vs the pmyse sacrament that god hath made vnto vs in Chyriste: the washinge preacheth vnto vs that we are clesed w Chyristes bloude shedding w was an offeringe and a satisfaction for the synne of all that repente and beleue cōsentinge and submittinge them selues vnto the wil of God. The plūginge i to the water signifieth that we dye & are buried w Chyrist as cōcerninge the olde lyfe of sinne which is Adā/ And the pullinge out agayne signifieth that we rylse agayne w Chyriste in a new life full of the holy goost w shall teach vs and gyde vs and worke the will of god in vs as thou seist Roma. vi.

How the sacramentes iustifi

Of wedlocke.



Matrimonie or wedlocke is a state or a degree ordyned of God wād an office where in the husband serueth the wife & the wyfe the husbande/it was ordened for a remedy & to encrease the worlde / & for the mā to helpe the womā & the womā the mā w al lone ad kindnes/ & not to signifie any pro

M. ii.

mise

Of wedlocke.

Matrimo
ny was
not ordey.
ed to syg
nyfy any
pynse.

mise that euer I herde or redde of in the
scripture, Therfore ought it not to be cal
led a sacramente. It hath a promise that
we sinne not in that state / yf a man recea
ue his wyfe as a gyft geuen to him of god
and the wyfe her husbonde lyke wyse : as
all maner meates and drinckes haue a pro
mise that we sinne not / if we vse the me
asurably with thankes geuinge. Yf they
call matrimonie a sacrament because the
scripture vseth the similitude of matrimo
nie to expresse the mariage or wedlocke
that is betwene vs and Christe (For as
a woman though she be neuer so poore /
yet when she is married / is as ryche as her
husbande : euen so we when we repente
and beleue the promises of God in Chri
ste / though we be neuer so poore synners
yet are as rich as Christe / all his merites
are ours with al that he hath) Yf for that
cause they call it a sacramente : so will I
musterde seed / leuen / a net / keies / bred / wa
ter and a thousande other thinges which
Christe and the prophetes and al the scri
pture vse / to expresse the kyngdome of he
uen and Gods woꝛde with al. Thei prai
se wedlocke with their mouth / and saye
it is an holy & thinge / as it is verely : but
had leuer be sanctified with an
woꝛde / them to come with
in that Centuarie.

If wedloc
ke be holy
why had
they leuer
haue who
res the wi
ues.

Subdeacon

Of order. f. xci

Subdeaco/deaco/prest/Billhope/Cardinal/Patriarch and Pope / be names of offices and seruice oꝝ shulde be and not sacramētes There is no promise coupled therewith. Yf they minister their offices truly / it is a signe that Chzistes spzite is in the / if not / that the deuyl is in them. Are thes all sacramentes / oꝝ which one of the: Dꝝ what thinge in the is that holy signe oꝝ sacramēte: The hauinge oꝝ the anointinge: What also is the promise / that is signified therby: What wordes pꝛinteth in the that character & that spirituall seale: Dꝝ dreamers & naturall beestes without the seale of the spzite of God: but sealed with the marke of the beeste and wꝛ cancred consciences.

Character

There is a worde called in latine sacerdos in greke hierens / in hebꝛue kohā / that is a minister an officer / a sacrificer oꝝ a prest / as Aaron was a pꝛeste and sacrificed foꝝ the people ād was a mediator betwene God and them. And in the english shulde it haue had some other name then pꝛeste: But Antichzist hath deceaued vs with vnknownen and straunge termes / to bzing vs in to confusiō ād superstitious blindenes. Of that maner is Chziste a pꝛeste foꝝ euer / and all we pꝛestes theꝝ ow him and neede no moare of any soch pꝛeste on erth to be a meane foꝝ vs vnto god foꝝ Chziste hath bꝛought vs all in into the

Sacerdos

Of order.

the inner temple within the bayle oꝝ foꝝ
rehanginge / and vnto the mercy stole of
god And hath coupled vs vnto god / whe-
re we offer euery mā foꝝ him selfe the de-
syres and petitions of his hert / and sacri-
fice and kyll the lustes and appetites of
his flesh with pꝛayer / fastinge and all ma-
ner godly liuinge.

Pꝛesbiter

A nother woꝝde is there in greke cal-
led pꝛesbiter / in laten / senioꝝ / in english /
an elder and is nothinge but an officer to
teach and not to be a mediator betwene
god and vs. These neade no anoyntyn-
ge of man. They of the old testamēte we

Pꝛiestes
now ought
te not to
be annoin-
ted with
oyle.

re anoynted with oyle / to signifie the a-
noyntynge of Chꝛist and of vs thoꝝoꝝ
Chꝛist with the holy goost. This wise is
a no man pꝛest but he that is chosen / saue
as in tyme of necessite euery person Chꝛi-
steneth so maye euery man teach his wy-
fe and household and the wyfe hir childern
So in tyme of neade if I se mi brother sin-
ne I maye betwene him and me rebuke
him and amne his deade by the lawe of
god. And maye also consoꝛte them that
are in dyspayꝛe with the pꝛomises of god
and saue them if they beleue,

**The offi-
ce of a pꝛe-
ste.**

By a pꝛest then in the new testamen-
te vnderstonde nothinge but an elder to
teach the younger and to bꝛinge them vn-
to the full knowlege and vnderstondinge
of Chꝛiste and to minister the sacramen-
tes

Of order. J. xcij.

tes which Christe ordeyned/which is al
 so nothinge but to preach Christes pro=
 mises. And by them that geue all their stu=
 dy to quench the light of trueth and to hol=
 de the people in darkenes vnderstode the
 disciples of sathan and messinger s of An=
 tichriste / what so euer names they haue
 or what so euer they call them selues. They wil
 And as concerninge that oure spiritual=
 te(as they wilbe called)make them sel=
 ues & holper them the laye people and ta=
 ke so great landes and goodes to praye
 for them/and promise them pardons and
 forgeuenes of synnes/or absolution/with
 out preachinge of Christes promises / is
 falsheed and the workynge of Antichri=
 ste and(as I haue said) the raueninge of
 those wolues which Paul(Actuum.xx.)
 prophesied / shulde come after his depar=
 tinge not spare the flocke. Their doc=
 trine is that marchaundise wher of Pe=
 ter speaketh saynge:tho so couetousnes
 shall they w fained wordes make marcha
 undice of you. ij. Pe. ij. And their reasons
 wherewith they proue their doctrine are
 (as saith Paul. j. Tim. vi.)superfluous di
 sputes/arguinges or brawlinges of men
 w corrupte wises & destitute of trueth w
 thike that lucre is godlynes. But Christe
 saith Mat. vii. by their frutes shalt thou
 knowe the that is w their filthy couetous
 nes and shamelesse ambition and drunken
 despyze

They wil
 be holper
 but their
 deades be
 not holp
 at all.

Compare
 there dea
 des to the
 doctrine
 deades of
 Christ an
 of his apo
 stles & iud
 ge there
 frutes.

Of order.

desyre of honoꝝ / cōtrary vnto the exāple
and doctrine of Chziste ⁊ of his Apostles
Chzist sayd to Peter / the last chapter of
John. fede my shepe / ⁊ not there thy floc
ke. And Peter saith. i. Petri. v. Not bein
ge loꝝdes ouer the parishes: but these the
re / ⁊ arc become loꝝdes. Paul saith. ii. Co
rint. ii. Not that we be loꝝdes ouer you
sayth: but these will be loꝝdes and cōpel
vs to beleue what so euer they lust / wit
hout any witnesse of scripture / yee clene
contrary to the scripture / when the open
texte rebuketh it. Paul sayth / it is better
to geue then receaue. Act. xx. But these
doo nothings in the woꝝlde but laye sna
res to ketch and receaue what so euer co
meth / as it were the gapinge mouth of hel
And. ii. Corinth. xii. I seke not yours but
you: but these seke not you to Chziste but
yours to the selues / and therfoze lest their
deades shulde be rebuked will not come
at the light.

Reuert helesse the trueth is / that we are
al equally beloued in Chziste / ⁊ god hath
sworne to all indifferently. Accoꝝdinge
therfoze as euery man beleueth gods pꝛo
mises / logeth foꝝ the / ⁊ is diligente to pꝛa
ye vnto god to fulfill the / so is his pꝛaier
herde / ⁊ as good is the pꝛayer of a cōbler /
as of a Cardinall / and of a bocher / as of a
bisshope / and the blessinge of a baker that
knoweth the trueth / is as good as þ bles
singe

Of order. F. xciii

singe of oure most holy father the Pope
 And by blessing & vnderstonde not the
 swagginge of the Popes or Bishopes ha-
 de ouer thyne heed / but prayer as when
 we saye god make the a good man: **Chz** 13
 He put his spzite in the or geue the grace
 and power to walke in the trueth and to
 folowe his commaundmentes. &c. As Re-
 beccas frendes blessed her when she de-
 parted **Gene. xxiij.** sayenge, Thou arte
 oure sister: growe vnto thousande thou-
 sandes and thy sede possesse the pates of
 their enemies. And as Isaac blessed Jacob
Gene. xxvij. sayenge. God geue the of the
 dewe of heuen of the fatnes of the erth a
 bundaunce of cozne / wyne and oyle. &c.
 And **Gene. xxviii.** Almighty god blesse the
 and make the growe / and multiply the /
 that thou maist be a greate multitude of
 people and geue to the and to thy sede af-
 ter the the blessinges of Abraham / that
 thou maist possesse the lode wherin thou
 art a stranger which he promysed to thy
 graundfader and soch lyke.

what bles-
 singe meas-
 neth,

Last of all one synguler doute they ha-
 ue / what maketh the prest / the anoyntin-
 ge or puttinge on of the hondes or what
 other ceremonie or what wordes. Abou-
 te which they braue & scolde one ready
 to teare out a nothers throte. One sayth
 this & a nother that / but can not agre. Ne-
 ther ca any of the make so ströge a reason
 which

Of order.

W^ha nother cā not improue. For they are all out of the waye & without the sp^{ir}ite of God to iudge spirituall thinges. How be it to this I answered/that whē Christ called. xij. vp in to the mountayne & chose them/thē immediatly without any anointinge or ceremony were they his Apostles/that is to wete/ ministres chosen to be sent to p^{re}ach his testamente vnto all the whole worlde. And after the resurrection whē he had opened their wittes and geuen them knowleage to vnderstonde the secretes of his testamēte and how to bynde and loose and what he wolde haue thē to doo in all thinges / then he sent them forth w^h a cōmaundement to p^{re}ach and bynde the vnbeleuinge that cōtinue in synne/and to loose the beleuinge that repent. And that cōmaundemēt or charge made them Bishopes/ P^{re}ests/popes and all thinge. Yf they saye that Christ made them p^{re}stes at his mayndey or last supper when he said/ do this in the remembrance of me. I answered/though the Apostles will not thē what he ment/yet I will not stryue nor saye ther agens^t/ Neuer the later the cōmaundmente and the charge w^h he gaue thē made them p^{re}stes. And/ Actes 6. first/ whē Matthias was chosen by lotte it is not to be doutted but that the Apostles / after their commune maner / prayed for hym that God wolde geue

The cōmaundemen^t =
te maketh
p^{re}stes.

Of order. .f.xciii.

geue him grace to minister his office truly & put their handes on him / and exhorted him and gaue him charge to be diligēte and faythfull and thē was he as great as the best. And actes. vi. when the disciples that beleued had chosen. vi. Deacons to minister to the wydowes / the Apostles prayed and put their handes on thē & admitted thē without moare ado. * Their puttinge on of handes was not after the maner of the dome blessinge of our holy Bishopes with two syngers: but they spake vnto them and tolde them their dutye and gaue them a charge and warned them to be faythfull in the lordes busines: as we chose temperall officers / and reade theyr dutye to them and they promise to be faythfull mynistrres and then are admitted. Nether is there any other maner or ceremony at all required in makinge of oure spirituall officers / then to chose an able person and then to reherse him his dutie and geue him his charge and so to put hym in his rowme. And as for that other solenne doute / as they call yt whether * Judas was a prest or no / I care not what he then was: but of this

Puttinge
on of handes,

what Judas is now

I am sure / that he is now not only prest / but also Bysshope /
Cardynall and Pope.

Penaunce

¶ Of penaunce.



Penaunce is a worde of theyz
asone forginge to disceane vs
in all / as many other are. In
the scripture we finde peniten
tia repentaunce. Agite penitentiā / do repē
te / Peniteat vos / let it repente you. Be
tanoyte ingreke / forthinke ye / or let it for
thinke you. ¶ Of repentaunce / they haue
made penaunce / to blinde the people and
to make them thinke that they must take
payne and doo some holy deades to ma
ke satisfaction for their synnes / namely
soch as they enioyne them. As thou ma
yst se in the cronycles / when greate kyn
ges and Tyrantes (which with violen
ce of swerde conquered other kynges lon
des and slew all that came to honde) ca
me to them selues and had conscience of
their weked deades / then the Bishopes
coupled them: not to Criste: but vnto the
Pope and preached the Pope vnto them
and made them to submitte them selues
and also their realmes vnto the holy fa
ther the Pope and to take penaunce as
they call it / that is to saye / soch iniunci
ons as the Pope and Bishopes wolde cō
maunde them to doo / to byld abbays to
endote them with lyuelode / to be prayd
for euer: and to geue them exemptiōs
and pzeuele and licens to doo what they
luste unpunished.

A pinte of
practise.



rebelege
Repenta
unce.

Repentaunce goeth befoze fayth & pze
pareth

Of penance. J. xcv.

pareth the waye to Chyſte and to the promiſes For chyiſt cometh not / but vnto the that ſe their ſynnes in the law and repēte Repētaunce that is to ſaye / this moꝛninge and ſorrowe of the herte laſteth al cure lyues lōge. For we fynde oure ſelues all oure lyues lōge to weake for Gods lawe and therfore ſorrowe & moꝛne lōginge for ſtrenght Repentaunce is no ſacramente as fayth hope / loue / and knowleginge of a mans ſynnes are not to be called ſacramentes. For they are ſpirituall and inuiſible. Now mult a ſacramente be an outward ſwarde ſigne that maie be ſene / to ſignifie to repreſente and to put a man in remembrance of ſome ſpirituall promiſe which can not be ſene but by fayth only. Repentaunce and all the good deades which accompanye repentaunce to ſley the luſtes of the fleſh are ſignified by x baptiſm. For Paul ſayth Rom. vi (as it is aboue reherſed.) Remēbze ye not (ſaith he) that al we which are baptiſed in the name of Chyiſte Jeſus / are baptiſed to dye with him? we are buried with him in baptiſm for to dye / that is / to kyll the luſtes and the rebellion which remayneth in the fleſh. And after that he ſaith yee are deed aſcōcerninge ſynne but lyue vnto God / thorow Jeſus Chyiſte oure lord. If thou loke on the profeſſion of our hertes & on the ſpirite & forgiveenes w̄ we haue receaued thorow

What a
ment is

Repētaun
ce is ſigni
fied by ba
ptiſm.



Of Confession

thorow Chyrlles merites we are full de-
ed: but if thou loke on the rebellio of the
flesh we do but begynne to dye and to be
baptised that is/ to droune and quench the
lustes/ and are full baptised at the last my-
nute of deeth And as cōcerninge the woꝝ-
kinge of the spzite we begynne to lyue &
growe euery daye moare and moare both
in knowlege and also in Godly lpyng
accoꝝdinge as the lustes abate. As a child
receaueth the full soule at the fyrst daye/
yet groweth dayly in the operations and
woꝝkes therof.

Of Confession.

One con-
fessio is to
knowlege
where in
thou putt
test thi tru-
the.



Confessio is diuers.
One foloweth true
fayth inseperably &
And is the confessin-
ge and knowleginge
to the mouth/ where
we put oure trust ad
confidence. As when
we saye oure Credo

confessinge that we trust in God the fa-
ther almyghty/ and in his trueth and pꝛo-
mises: and in his sonne Iesus oure Loꝝde
and his meeites ad deseruinges: and in the
holy goost/ ad in his power/ assistance and
gidinge. This confession is necessary vn-
to all men that wilbe saued. For Chyrlle
saith Mathew. x. he that denyeth me be-
foze me hi will I denie before my father
that

Of confession f. xcvi.

that is in heuē. And of this cōfessiō saith the holy Apostel Paul in the. x. chapter. The belefe of the herte iustifieth/and to knowleage with the mouth maketh a man safe. This is a wonderfull texte for oure philosophers or rather Sophisters/oure worldly wise/enimies to the wisdom of God / oure depe and pzo funde welles wout water/oure cloudes without moysture of rayne/that isto saye/natural soules without the spzite of god and fealinge of godly thinges. To iustifye and to make safe are both one thinge. And to confesse with the mouth is a Good woꝝke and the frute of a true faith/as all other woꝝkes are.

Yf thou repente and beleue the pzo mises the gods trueth iustifieth the / that is / foꝝgeueth thy the synnes and sealeth the with his holy spzite /and maketh the heyze of cuerlastinge lyfe/ thozow Chzistes deseruynges. Now yf thou haue true fayth so seyst thou the excedinge and infinite loue & mercye which God hath shewed the frely in Chziste: then must thou neades loue agayne: and loue can not but compell the to woꝝke and boldly to confesse and knowleage thy ioꝝde Chzist and the trust which thou hast in hys woꝝde. And this knowlege maketh the safer/that is / declarcth that thou art safe all ready and certysyeth thyne herte and maketh the seale

If whē thy rates appo se the thou haue power to cōfesse the arte thou sure that thou arte saffe.

Of confession

the feale that thy fayth is right and that gods spzite is in v / as all other good woꝝ kes doo. For if when it cometh vnto the poynte / thou haue no lust to woꝝke nor power to cōfesse / hou coudest thou pꝛesume to thinke that Gods spzite were in the?

A nother A nother cōfession is there which goeth cōfessiō is befoze fayth and accompanieth repenta to knowle unce. For who so euer repenteth doeth ge / thy syn knowlege his synnes in his herte. And nes in thy who so euer doeth knowlege his synnes ne herte receaueth forgeuenes (as sayth John in vnto god. the fyrst of his first Distyle) Yf we knowlege oure synnes he is faithfull & iust to forgeue vs oure sinnes & to clense vs frō all vnrighwesnes / that is / because he hath pꝛomysed / he must for his truethe sake doo it. This cōfession is necessarye all oure lyues longe / as is repentaunce. And as thou vnderstondest of repentaunce / so vnderstonde of this confession for it is lyke wise included in the sacrame of Baptim. For we all wayes repente & all wayes knowlege oꝝ confesse oure synnes vnto God / and yet despeare not / but remēbꝛe that we are washed in Chꝛistes bloude / which thinge oure Baptim doth repesente and signifie vnto vs.

Whyste. Whyste in the eare is verely a woꝝke of sathā / and that the falsst that euer was woꝝoughte / & that most hath deuoured the fayth. It began amōge the grekes & was not as

Of Confession J. xchis

not as it is now / to reken all a mans synnes in the prestes eare / but to axe counsell of such doubt as men had / as thou mayst see in saint Hieron and in other authours. Neither wēt they to prestes only which were very fewe at that tyme / no moe the preached the woꝛde of god / for this sogreate vauntage in so many masses sayenge was not yet founde / but went indifferent ly / where they sawe a good and a lerned man. And for because of a litle knauery which a deacon at Constantinopyll playd thow confession with one of the fewe wises of the cite it was layd downe agayne. But we Antichristes possession / the moare knauery we se growe therfore dayly / the moare we stablish it a Cristen man is a spirituall thinge / and hath gods woꝛde in his herte and gods spzite to certifye him of all thinge. He is not bound to come to any eare. And as for the reasons which they make are but persuasions of mans wisdom. ffirst as perteyninge vnto the keyes and maner of byndinge and loosinge is ynough aboue rehersed and in other places. Thou mayst also see how the Apostles vled the in the Actes and in Pauls pistles / how at the preachinge of fayth the spzite came and certified their hertes that they were iustified thow beleuinge the promises.

When a man fealeth that his herte
A consens

The spirit
was putt
downe for
knauery a
monge the
greekes.
But is sta-
blished th-
erby amon-
ge vs.

How am
I know

Of Confession.

That his
synnes are
forgeuen.

consenteth vnto the law of god / and fea-
leth him selfe meke / pacient courtes and
mercyfull to his neybour / altered and
fascioned lyke vnto Chyste / why shuld
he doute but that god hath forgeuen him
and chosen him and put his spzite in him
though he neuer trowme hys synne into
the prestes eare?

Blind rea-
sons is th-
ir gyde and
not Gods
spirite.

One blynde reason haue they sayenge
How shall the prest vnblynd / loose and
forgeue the synne which the knoweth
not? How dyd the Apostles? The scriptu-
re forsake they and runne vnto their blin-
de reasons and draw the scripture vnto a
carnall purpose, when I haue tolde the
in thyne eare all that I haue done my ly-
fe longe / in ordyr and with all circumsta-
ces after the shamefullest maner what
canst thou doo moare / the preach me the
promises sayenge: Yf thou repente and be-
leue / gods trueth shall save the for Chri-
stes sake? Thou seist not mine herte / thou
knowest not whether I repente or no / ne-
ther whether I cōsente to the lawe / that
it is holy righteous and good. Moare o-
uer whether I beleue the promises or
no / is also vnknewen to the. Yf thou pre-
ach the law and the promises (as the A-
postles dyd) so shulde they that G D
hath chosen repente and beleue and be-
lieued: euen now as well as then. How be-
it Antychrist must know all secretes to
stable

Of Confession .f. xcviij

Stableth his kyngdome and to woꝝke his mysteries with all,

They bynge also foꝝ them the storie of the .x. lepers. which is wꝛitten in the .xviij. chap. of Luke. Here marke their falsched and lerne to knowe them foꝝ ever The fourtene sondaye after the Feest of the Trinite the begynnynge of the .viij. lesson is the said Gospels and the .viij. and the .ix. lessons with the rest of the seuenths the exposition of Bede apou the sayd Gospels / where / sayth Bede / of all that Christ healed of what so euer disease it were / he sent none vnto the prestes / but the lepers. And by the lepers enterprete the folowers of false doctrine only / which the spirituall officers / and the lerned men of the congregation ought to examine / and rebuke their lerninge with godes woꝝde and to warne the congregation to be warre of them / which / yf they where afterwarde healed by the grace of Christ / ought to come befoꝝe the congregation and there openly confesse theyꝝ true sayth.

But all other vices (saith he) doeth god heale withi in the cōsciēce. Though they this wyls reade at matēs / yet at hye masse / yf they haue any sermō at all / they lye clene contrary vnto this open trueth No other are they ashamed at al. foꝝ wht they walke al to gether in darkenes.

R.ij Contrition

Lerne to know the
foꝝ they are
re verely
lepers in
their heresies

Of Contricion



Contricion and repētaunce are both one & nothinge else but a sorrowfull and a mōninge herte. And because that god hath promysed mercy vnto a contrite herte/that is/to a sorrowfull and repētinge herte/they to begyle Gods woꝛde and to stablysh their weked traditiō/ haue fayned that new woꝛde attritiō sayenge: thou cāst not know whether thy sorrow or repentaunce be & contricion or attritiō/excepte thou be shꝛeuē, when thou art shꝛeuē/thē it is true cōtriciō. Wh fori pharesay/that is thy leuē/of which Chꝛiste so diligētly bade vs he ware. Mat. vi And the veri pꝛophesie of Peter thow couetousnes with fayned woꝛdes shall they make marchādice of you. ii. Petr. ii. In soch gloses corrupte they Gods woꝛde/to sytte in the consciences of the people/to leade them captiue/and to make a pꝛaye of them: byenge & sellinge their synnes/to satisfie their vnsaciabie couetousnes. Neuer the lesse the trueth ys / when any man hath trespassed agens God. Yf he repente & knowleage his trespass/god promyseth him forgeuenesse withoute eaꝛe shꝛifte.

Yf he that hath offended his neybour repēte ād knowlege his faute aꝛinge forgeuenes/yf his neybour forgeue hī / god forges

Attricion
is of the le
ue n of the
pharises,

Of Contricion .xix

forgeueth him also / by his holy pꝛomysse
Math. xviii. Lyke wise if he that synned
openly / when he is openly rebuked / repē
te and turne / thē if the cōgregation forge
ue him God forgeueth him. And so tozth
who so euer repenteth and whē he is re
buked knowlegeth his faute is forgeuen.

He also that douteth oꝝ hath his cōsci
ence tangled / ought to open his minde vn
to some faythfull bzother that is lerned
and he shall geue him faythful counceyl to
helpe him with all.

To whome a mā trespaseth vnto him whō a mā
he ought to cōfesse. But to cōfesse my sel. offendeth
se vnto the. Antichriste / whom I haue to hī must
not offended / am I not bounde. he confesse

They of the olde lawe had no confes
sion in the eare. Nether the Apostles noꝝ
they that folowed many hundred yeres
after knew of ani soch whisperinge we
by then was their attrition turned vnto
contricion: yee why are we which Crist
came to loose moare bound then the Je
wes. Yee and why are we moare bound
without scripture: If oꝝ Criste came not
to make vs moare bonde but to loose vs
and to make a thousand thinges no syn =
ne which befoze were synge and are now
become synne agayne. He left no nother
law with vs but the law of loue. He loo
sed vs not from Moyles to bynde vs vn
to Antichristes eare God hath not tyed
Christ

Of Satisfaction

Christ vnto Antichristes eare nether hath poured al his mercy in thyder / for it hath no recorde in the oide testamēte / that Antichristes eare shulde be Propiciatorium that is to wete Gods mercy stole / and that god shulde crepe in to so narrow a hole / so that he coude no where else be founde / Nether dyd god write his lawes nether yet his holy promises in Antichristes eare: but hath graued them with his holy spyte in the hertes of them that beleue / in that they myght haue them all wayes ready at hande to be saued thereby.

It hath no
record in
Scripture
that God
shuld cre-
pe i & by
hī selfe in
Antichri-
stis eare.

Satisfaction.



Sperteininge vnto satisfactiō / this wyse vnderstonde / that he that loueth God hath a cōmaūdemēt (as saint John saith in v fourth chapter of his first pistle) to loue his neiboure al

to whom if thou haue offended thou must make hī amēdes / or satisfactiō / or at v̄ lest swaye yf thou be not able / are hī forgene-
nes / & yf he wyll haue mercy of god / he is bounde to forgene v̄. Yf he wil not: yet god forgeueth v̄ yf thou this submitte thi self
But vnto god warde cristie is a ppetual &

Christ is an
euerlastin-
ge satisfac-
tion.

an

Of Satisfaction J.C.

an everlastinge satisfactiō for ever moare.

As oft as thou fallest thowso frailtie
repente and come agayne and thou art sa
fe and welcome / as thou maist se by the si
militude of the ryotous sonne Luke. xv.
If thou be lopen out of sentuary come in
agayne. Yf thou befallen from the waye
of trueth come therto agayne & thou art
safe / yf thou begone astraye come to the
folde agayne and the sheperd Crist shall
saue the yee and the angels of heuen that
reioyse at thy comynge / so ferre it is of
that any man shall beate the o2 chyde the
Yf any wharisey enuye the / grudge at the
o2 rayle apon the / thy father shall make
answere for the / as thou seyst in the fore
reher sed lyknes o2 parable. who so ever
therfore is gone out of the waye by wh
at so ever chaunce it be / let him come to
his baptim agayne and vnto the professi
on therof and he shalbe safte.

For though that the washyng of bap
tim be past / yet the power therof / that is
to saue / the worde of God which baptim
preacheth lasteth ever & saueth for ever
As Paul is past and gone / neuer the lesse
the worde that Paul preached lasteth e
uer and saueth ever as many as come ther
to with a repentyng herte and a stedfast
sayth.

Here by seyst thou that when they
make penaunce of repentaunce and call
it a sacra

Baptim la
steth ever.

Of Absolution.

It a sacramente and diuide it in to cōtrici-
on / cōfession and satisfaction they speake
of their a wne heedes and lye falslye.

¶ Absolution.

Their absolution also iustifieth
no man from synne. For in the
hert do men beleue to be iusti-
fied in all / sayth Paul Roma. x.
that is thowso fayth and beleuinge the
promises / are we iustified / as I haue suf-
ficiētly proued in other places in the scri-
pture. I sayth (saith) Paul in the same pla-
ce) cometh by heringe / that is to saye / by
hearinge the preacher that is sent from
god and preacheth gods promises. Now
when thou absoluest in latine the vnler-
ned heareth not. For how / saith Paul. i.
cor. xiiij. whē thou blessest i an onknowē
tōge / shal the vnlernd saye Amen vnto
thy thākes geuinge : For he wotteth not
what thou saist. So like wise þe laye wot-
teth not wether thou loose or bynde / or
whether thou blesse or curse. In lyke ma-
ner is it if the laye vnderstande latine or
though the prest absolue in englishe. For
in his absolutiō he reherseth no promyse
of god : but speaketh his a wne woordes sai-
enge : I by the auctorite of Peter & Paul
absolue or loose the from all thy synnes.
Thou saist so / which art but a lyinge mā
and neuer more then now verely.

Thou saist I forgeue þe thy synnes / & þe
scripture

Of byndyng. &c. F. C. i

Scripture saith (John the first) that crist
only forgeueth & taketh awaye the synnes
of the worlde. And Paul & Peter and all
the Apostles preach that al is forgeue in
Christ & for Christes sake. Gods worde
only looseth and thou in preachinge that
mightest loose also and else not.

Who so ever hath eares let him heare
and let him that hath eyes/se. Yf any mā
loue to be blinde/his blindnes on his own
heed and not on myne.

They allege for the selues the sayen
ge of Crist to Peter Mat. xvi, wh-
at so ever thou bindest on erth / it
shal be bode / & what so ever thou lo-
osest / it shal be loosed / & so forth. Lo saye
they / what so ever we binde & what so e-
uer we lose here is no thinge excepted.
And a nother texte laye they of Crist in
the last of Mathew. Al power is geue to
me saith Crist / in heuen and in erth / goo
therfore and preach. &c. Preachinge lea-
ueth the Pope out & saith loo all power
is geue me in heue and in erth And thera-
pon taketh apon him temporall power a-
boue kynge and Emperoure / and maketh
lawes and byndeth them. And lyke pow-
er taketh he ouer gods lawes / and dispen-
seth with them at his lust / makynge no
synne of that w^{ch} God maketh synne / and
maketh synne where god maketh none :
yee & wyppeth out gods lawes cleane and

Of bindin-
ge and loo-
synge and
of the Po-
pis auctori-
te or po-
wer.

The pope
calengeth
power not
ouer man
only but o-
uer god al-
so.

maketh

Of byndyng. &c.

maketh at his pleasure / and with him is
lawfull what he lusteth. He bindeth where
God looseth and looseth where God
byndeth. He blesteth where God curseth
and curseth where god blesteth. He taketh
auctorite also to bynde and loose in pur-
gatory. That permitte I vnto him: for it
is a creature of his awn makynge. He al-
so byndeth the angels. For we reade of
Popes that haue comanunded the angels
to sett dyuers out of purgatory, How be
it I am not yet certyfieth whether they
obeyed or no.

Understonde therfore that to bynde
and to loose /is to preache the law of god
and the gospel or promises /as thou maist
se in the thred chapter of the second pistle
to the Corinthians. where Paul calleth
the preachinge of the law the ministrati-
on of deeth and damnacion /and the prea-
chinge of the promises the ministringe of
the spirite and of rightewesnes. ffor whē
the law is preached all men are founde
synners and therfore damned / and when
the gospel and glad tydings are prea-
ched / then are all that repente and beleue
founde rightewes in Christ. And so expou-
de it all the olde doctours. Saynt Hier-
om saith apō this texte what so euer thou
byndest / the Bishopes & prestes saith he
for lacke of vnderstondinge / take a litle
presumption of the pharises upon them.
And

Burgato -
ry is the mo
pis creatu
re he maie
the refoze
behold the
re.

The pope
byndeth þ
angels.

The true
byndinge &
loofinge.

**Sait hier
om agent
bisthopes &
prestes,**

And loofyng. J.C.ii.

And thike that thei haue auctorite to binde innocētes & to loose the weked/ which thinge our Pope and Bishopes doo. For they saye the curse is to be feared / be yt right or wronge. Though thou haue not deserued yet yf the Pope curse the thou art in perell of thy soule as they lye : yee and though he be neuer so wroḡfully cursed / he must be fayne to vye absolution. But saynt Hierō sayth as the prest of the olde law made the lepers cleane or uncleane / so byndeth and vnbpyndeth the prest of the new law.

The curse is to be feared.

The righte maner of loosing.

The prest there made no mā a leper neither clenfed any man / but God : and the prest iudged only by Moyses law who was cleane and who was vncleane / whē they were brought vnto him.

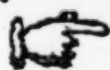
So here we haue the law of god to iudge what is sinne and what is not / and who is bounde and who is not. We dare ouer if any man haue synned / yet if he repente and beleue the promise / we are sure by gods worde that he is loosed and forgeuen in Christ. Other auctorite then this wise to preach / haue the prestes not. Christis Apostles had no nother thē selues as it appereth thowout al the new testamente. Therfore it is manifest that they haue not.

Christ vnder

Saint Paul saith. i. Corin. xv. whē we saye al thinges are vnder Christ / he is to be except all poss.

Of byndyng

et is geuen
me in heuē
ad in erth
also vſed
it ferre ot=
herwyſe
then the
pope.



be excepted that putt all vnder him. God the father is not vnder Chriſt / but aboue Chriſte and Chriſtes heed. i. Corinth. vi Chriſte ſayth John. xij. I haue not ſpo=
ken of myne awn heed but my father ſo ſente me / gaue a commaundemente what I ſhulde ſaye / and what I ſhulde ſpeake. what ſo euer I ſpeake therfoze / euen as my father bade me ſo I ſpeake. If Chriſt had a law what he ſhulde doo / how hap=
peneth it / that the Pope ſo runneth at large law leſſe? Though that all power were geuen vnto Chriſt in heuē and in erth. Yet had he no power ouer his father ner yet to raygne tempoꝝally ouer tempoꝝal pꝛinces: but a commaundemente to obeie them. How hath the Pope then ſoch tempoꝝall auctorite ouer kynge and Empe=
roure? How hath he auctorite aboue gods lawes and to commaunde the angels / the ſayntes and God him ſelfe.

What au=
toꝝite ch=
riſt gaue
his apoſt=
les.

Chriſtes & auctorite which he gaue to his diſciples / was to pꝛeach the law & to bꝛinge ſynners to repentaunce / & then to pꝛeach vnto the promyſes which the father had made vnto all mē foꝝ his ſake

And the ſame to pꝛeach only ſente he his Apoſtles & As a kynge ſendeth foꝝth his iudges and geueth the his auctorite ſayen & looſinge ge: what ye doo that doo I. I geue you mi ful power. Yet meaneth he not bi that full power / that they ſhulde deſtroie any roꝝne

And loosyng. F.C.iii

to wne oꝝ Lite/ oꝝ oppresse any mā oꝝ doo
 what they liste oꝝ shulde raigne ouer the
 lordes and dukes of his Realme and ouer
 his awne selfe. But geueth them a law
 with them and auctorite to binde and loo
 se/ as ferforth as the law stretcheth and
 maketh mencion: that is/ to punysh the e
 uyll/ that doo wꝛonge / and to auenge the
 poꝛe that sofre wꝛonge. And so fer as the
 law stretcheth/ wyl the kinge defende his
 iudge agēst all men. And as the temperall
 iudges binde and loose temperalli/ so doo
 the prestes spiritually and no other wa
 yes. Now be it by falsheed and sotyltye
 the Pope regneth vnder Chꝛiste/ as car
 dinals and Bysshopes do vnder kynges
 lawlesse



He pope (saye they) absolueth
 oꝝ loseth a pena et a culpa/ that
 is from the faute oꝝ trespass &
 frō the payne due vnto the tre
 aspale. God if a mā repente foꝛgeueth the
 offence only: and not the payne also/ saye
 they/ saue turneth the euerlastinge payne
 vnto a temperall payne. And apoynteth
 seven yeaꝛes in purgatoꝛy foꝛ euery deed
 ly sinne & But the Pope foꝛ money foꝛ
 geueth both/ and hath moare power the
 God and is moare mercifull then God.
 This doo I sayth the Pope of my ful po
 wer and of the treasure of the chyrch of
 deseruinges of martyꝛs/ confessours / and
 merites

How þ po
 pe regneth
 vnder Chꝛ
 rist.

A pena et
 a culpa isa
 proper dre
 ame.

The pope
 ys moare
 mightie &
 moare mer
 cifull foꝛ
 money the
 god is foꝛ
 the deeth
 of his onl
 sonne.

Of byndyng

The meri^{tes} merites of Chyist.

tes of sain^{tes}
tes.

First the merites of the sayntes dyd
not saue them selues but were saued by
Chyistes merites only.

Secodarily God hath promised Chyist

The meri^{tes} merites & merites vnto al that repete: so that
tes of criste who so euer repeteth is immediatly hey-

The pope re of all Chyistes merites and beloued of
sellethe th= God as Chyist is. How then came this
at which foule monster to be lorde ouer Chyistes
god geueth merites / so that he hath power to sel that
frely. which god geueth freli. O dreames / yee

O deuils / and o venymous scorpions /
what payson haue ye in your tayles? O
pestilent leuen that so turneth the swete
bzed of Chyistes doctrine in to the bytter
nesse of gall.

Freres.

The freres rüne in the same spirite &
teach sayenge: doo good deades and rede
me the paynes that abide you in purgato
ry yee geue vs some what to doo good
wozkes for you. & And this is sinne be-
come the profitablest marchaundice in the
wozrde. O the cruell wozath of God apon
vs because we loue not the trueth.

Synne ys
p best mar
chaundice
that is:

Criste pro
phesied off
antichyriste
& told whi
he shuld co
me.

For this is the dānaciō ād iudgemēte
of God to sende a fals prophēt vnto him
that will not heare the trueth. I know
you saith chyist John. v. that ye haue not
the loue of God in you. I am come in my
faders name & ye receaue me not / yf a no-
ther shall come in his awne name / him

shall

And loofyng. F.C.iiii

shall ye receaue. This doeth god auenge him selfe on the malicious hertes which haue no loue to his trueth, The promys es are put out or leuended & why.

All the promys es of God haue they other wypt cleane out / or thus leuended them with open lyes to stablysh their confession w all. And to kepe vs from know leage of the trueth / they doo all thinge in latyne. All is in latyn.

They praye in latyne / they Chzisten in latyne / they blesse in latyne / they geue absolution in latyne / only curse they in the englyshe tonge. wherin they take apon them greater audozite then euer god gaue them. For in their curses as they call them / with boke bell and candle / they commaunde * god and Chzist and the angels and all sayntes to curse them / curse them god (saye they) father / sonne and holy goost / curse them virgin Mary. &c. O ye abhominable : who gaue you audozite to commaunde god to curse ? God commaundeth you to blesse : and ye commaunde hym to curse. Blesse them that persecute you : blesse but curse not sayth Saynt Paul Romanozum . xij . what tyzanny will these not vse ouer men / which presume and take apon them to be lordes . ouer god and to commaunde hym ? Yf god shall curse any man who shall blesse and make hym better ? No man can amende hym selfe / excepte G D D poure hys spzite The pope commaundeth god to curse.

Of byndyng. &c.

spzite vnto him. Haue we not a cōmaund
mēte to loue oure neybour as oure selfe?
How can I loue him and curse him also?
James saith/it is not possible that blessing
ge and cursinge shulde come both out of
one mouth. Christ cōmaundeth Math. v.
sayenge: loue your enemies. Bless them
that curse you. Do good to them that ha
te you. Praye for them that do you wrong
ge and persecute you/that ye maye be the
childerne of your heuently father.

A custome
that is vs
sed in the
marches of
wales.

In the marches of wales it is the man
ner yf any mā haue an ore or a cou stollē
he cometh to the curate and desyret him
to curse the stepler. And he cōmaundeth
the parshe to geue him every man Gods
curse and his. Gods curse and myne haue
he/saith every mā in the parshe. O mer
cyfull god what is blasphemy. yf this be
not blasphemie and shamynge of the do
ctrine of Christe?

Understonde therfore / the power of
True ex = excommunication is this. Yf any man syn
communi = ne openly and amendeth not when he is
cation. warned: then ought he to be rebuked open
ly before all the parsh. And the pryncst
ought to proue by the scripture / that all
sich haue no parte with Christ. For
Christ serueth not but for them that lo
ue the law of God and consente that it
is good holy and rightwes. And repen
te sozowinge and mourninge for power
and

Of cōfirmation. Jo.c.v

and strēght to fulfill it. And al the paret
he ought to be warned/to auoyde the cō-
payne of all soch/ & to take thē as hethen
people. This is not done that he shuld pe-
rish/ but to saue hī/ to make him ashamed
and to kyll the lustes of the flesh/ that the
spzite myght come vnto y knowlege of y
trueth. And we ought to pitie him and to
haue compassion on him and with al dili-
gēce to praye vnto god for him/ to geue hī
grace to repēte & to come to the right wa-
ye againe/ & not to vse soch tyzanny ouer
god and man/ commaunding god to curse
And yf he repente we ought with al mer-
cy to receaue him in agayne. This mayst
thou se. What. xvij. and. j. Corint. v. and
ij. Corint. ij.

Confirmation.



Cōfirmation haue a pro-
mise/ thē it iustifieth/ as fer
as the promise extendeth.
Yf it haue no promise/ thē
is it not of god as the Bis-
shopes be not. The Apolt-
les and mynistres of God

preach gods woꝛde/ and gods signes oꝛ sa-
cramentes signifie gods woꝛde also and
put vs in remembꝛaunce of the promyses
whiche god hath made vnto vs in Chziste
* Contrary wise Antichzistes / Bishopes
preach not/ and thier sacramentes speake
not/ but as the disgyled Bishopes muu-
to are their superstitious sacramētes dou-

Gods Sac-
cramentes
preach go-
des promp-
ses.

The popes
sacramen-
tes are dou-
me.

Of confirmation

me. After that the bishops had left pre-
change/then sayned they this dome cere-
monye of cōfirmation to haue some waye
at at the least waye / wherby they myght
regne ouer their dioceses. They reserued
vnto them selues also the churteninge of
belles and conuynge or holowynge of
churches and churchpades / and of altars
res and superaltars / and holowynge of
chalices and so forth / what so euer is of
honour or profite. which confirmation
and the other cōiurations also they haue

Ch 11. 1. 1. 1.
1. 1. 1. 1.

why So: now committed to their * Bishops
because they the selues haue no leysor
ordained. re to minister such thinges / for their lu-
stes and pleasures and abondance of all

The Bish- thinges/and for the combaunce that the
hops deni ey haue in the kynges matters and busi-
nesses of the realme. * One keperch the pri-
uey seale / another the greare seale / the
thyrde is confessor/that is to saye/a pri-
uey traytar and a secret Judas/he is pre-
sidente of the princes counsell/ he an am-
bassadoure/a nother sorte are of the kyn-
ges secret counsell. woe is vnto the Re-
almes where they are of the counsell.
As profitable are they verely vnto the
Realmes with their counsell/as the wol-

Ceremonies vnto the shepe or the foxes vnto the
es bypnyge gosse.

not the ho They will saye that the holy goost is
by goosts, geuen thow soch ceremonies. Yf God
had so

Of cōfirmation. J.c.vi.

had so promysed so shulde it be but Paul
saith Galat. in the thrid chapter / that the
spzite is receaued thowso pzeachinge of
the sayth. And Actes in the tenth chap=
ter / while Peter pzeached the sayth / the
holy goost fell on Cornelius & on his ho
usholde. How shall we saye then to that
which they wil laye agens vs / in the egh
te chapter of the Actes of the Apostles .
where Peter and John put theyr han
des on the Samaritanes & the holy goost
came: I saye that by puttinge oꝝ w put =
tinge oꝝ as they put their handes on thē /
the holy goost came. Neuer the lesse the
puttinge on of the handes did nother hel
pe ne r hynder. For the texte sayth they
prayed for them that they myght receaue
the holy goost.

Puttinge
on of hand
des.

God had made the Apostles a promy =
se / that he wolde w soch myzacles confir
me their pzeachinge & moue other to the
sayth. At the last The apostles therfo
re beleued & prayed God to fulfill his pro
mise / and God for his truethe sake euen
so did. So was it the & prayer of sayth
that brought the holy goost / as thou ma =
ist se also in the last of James. Yf any man
be sycke saith James / call the elders of
the cōgregation / and let them praye ouer
him annoyntyng him wyth oyle in the
name of the Lorde / and the prayer of
sayth shall heale the sycke. Where a

Prayer of
faith doe =
th the my =
racles.

W, ii. promise

Of confirmation

promyse is there is fayth bolde to praye /
and God true to geue hir hir petition.
Puttinge on of the hondes is an indiffe-
rente thinge. For the holy goost came by
preachinge of the faith / and myracles we
re done at the prayer of fayth as well w
out puttinge on of hōdes as with / as thou
seist in many places. Puttinge on of the
hondes was the maner of that nacion / as
it was to rente their clothes / and to put
on sacke / and to sprinkle the selues with
ashes and erth / when they herde of so
we any sorrowfull thinge / as it was Pa-
uls maner to stretch out his hande / when
he preached. And as it is our maner to hol-
de bp our handes / when we praye / and
as some kysse their thombe nayle and put
it to their eyes / and as we put our hādes
on chylders heedes / when we blesse them
sayenge. Christ blesse the my sonne / and
God make the a good man : which geit u-
res nether helpe ner hynder. This maist
thou wel se by the .xiii. of the Actes / whe-
re the holy goost commaunded to sepe-
rate Paul and Barnabas / to go and preache
Then the other fasted and prayed and put
their handes on their heedes and sent the
forth. They receaued not the holy goost
then / by puttinge on of hondes / but the
other as they put their handes on their
heedes prayed for them / that God wolde
go with them and strength them / and coza-
ged them

Of Anoylyng f.c.vii

ged the also/biddinge the to be stronge in
god/& warned the to be faithfull and dili
gent in the woꝝke of god and so foꝝth.

Anoylynge.



All of al cometh the anoy
lyng w^out p^rmise/ and ther
foze without the spirite and
w^out p^rofit/but all to ge
ther vnfrutefull & supersti
tious. The sacramentes w^o
they haue ymaged are all
without p^romise/and therfoze helpe not.
foz what so euer is not of fayth is synne
Ro. xiiii. Now without a p^romise caⁿ the
re be no fayth. The sacramētes w^o crist hi
selfe ordeyned/w^o haue also p^romises and
wolde saue vs if we knew them and bele
ued the/thē minister they in the latine tō
ge. So are they also become as vnfrute
full as the other. Yee they make vs beleue
that the woꝝke selfe without the p^romise
saucth vs w^o doctrine they lerned of Ari
stotell. And thus are we become an hun
dred tymes woꝝse the the wicked Jewes
which beleued that the veri woꝝke of the
ir sacrifice iustified them. Agens^t w^o Paul
fyghteth in euery pistle/prouinge that no
thinge helpeth saue the p^romyses w^o god
hath swoꝝne in Christ. Aske the people
what they vnderstāde bi their baptim or
wasching. And thou shalt se that they be
leue/how that the very plunginge in to
the

The latine
ne tōge de
stroyeth
fayth.

That the
woꝝke w^o
out the p^r
mise saue
th vs imp
ued.

The peo
ple beleue
i the woꝝk
without p^r
promise.

Of sacramentes &

Boloſwin
ge.

the water ſaueth them : of the promyſes they know not/ner what is ſignified thereby. Baptiſm is called boloſwinge in many places of Englonde/ becauſe the preſt ſaith bolo ſaye ye. The chylde was well boloſwed (ſaye they) yee and oure vicare/ is as faire a bolower as euer a preſt within this twenty myles.

Behold how narrowly the people loke on the ceremony. Yf ought be left out of the childe be not al to gether dipt in the water/or yf/ becauſe the childe is ſycke & preſt dare not plunge him in to the water/ but pſpore water on his heed how terrible thei: how quake thei: how ſaie ye ſir John/ ſaie they/ is this childe chriſtened y enough: hath it his ful chriſtedom? They beleue verely that & childe is not Chriſtened: ye I haue known preſtes that haue gone vnto & ords agayne ſuppoſinge that thei were not preſtes/ becauſe that the biſhoppe left one of his ceremonies vndone. That they call cōfirmatiō/ & people call biſhoppege. They thinke that if & biſhoppe butter & childe in the foreheed that it is ſaſſe. Thei thike that & worke maketh ſaſſe/ & like wiſe ſuppoſe thei of an oplinge. Now is this falſe doctryne verely. For James ſaith i & firſt chapter of his piſtle Of his good will begate he vs in & worde of lyfe/ that is/ with the worde of promyſe. In which we are made Gods ſonnes.

The wor
ke ſaueth
not but
the worde
that is to
ſaye the p
miſe.

Cerem. in generall. J. c. viii
sonnes / & heyres of the goodnes of God /
befoze any good woꝝkes. ffoꝝ we can not
woꝝke gods will / tyll we be his sonnes
& know his will and haue his spꝛite to te
ach vs. And saint Paul sayth in the fyfe
Chapier of his pistle to the Ephelians.
Chꝛiste cleſed the cōgregaciō in the foun
taine of water thozow the woꝝde. And
Peter sayth in the fyrst of his first pistle.
Ye are boꝝne anew / not of moꝝtall seed /
but of imoꝝtall seed / by the woꝝde of god
wꝛ luet h & lasteth euer. Paul in euery pi
ſtle warneth vs that we put no trust in
woꝝkes / & to be ware of pſuaſiōs oꝝ argu
mentes of māſ wiſdome / of ſuperſtitious
nes / of ceremonies / of pope holynes / & of
all maner diſgiſinge. And exhꝛteth vs to
cleue fast vnto the naked & pure woꝝde of
god * The pmiſe of god is the ancre that
ſaueth vs in all temptacione. Yf all the
woꝝld be agenſt vs / gods woꝝd is ſtrōger
thē the woꝝld. Yf the woꝝld kꝛll vs that
ſhall make vs a liue agayne. Yf it be poſſi
ble foꝝ the woꝝld to caſt vs in to hel frō
thence yet ſhall Gods woꝝde bꝛyng vs
agayne. Hereby ſeiſt thou that it is not
the woꝝke / but the pmiſe / that iuſtifieth
vs thozow ſaith, Now were no pꝛomiſe
is / there can no ſaith be : and therfoꝝe no
iuſtifieng / though there be neuer ſo glo
rious woꝝkes the ſacramente of Chꝛiſtes
body after this wiſe pꝛea: h they, Thou
muſt bee

Of sacramentes &

In al thing
ge they le-
ue out the
promyses.

must beleue that it is no moare bzed but þ
very body of chziste/flesh/blonde & bone
euē as he swēt here on erth/saue his cote
foz that is here yet I wott not in how
many places. I praiſe þ what helpeth al
this: Here is no pmiſe. The deuils know
that chzist dyed on a fridaye/ & the Jewes
also. what are they holpe therby: we ha
ue a pmyſe that Crift/ & his body and his
blonde/and all that he dyd and ſofered/is
aſacrifice/a raunſome/and a full ſatiffac-
ti on foz our ſinnes: that god foz his ſake
ſwil thinke no moare on them / yf we ha
ue power to repente and belcne.

Holy werckmen thinke that god reioy
ſeth in the deade ſelfe without any foz
ther reſpecte. They thinke also that god
as a cruell tyzant/reioyſeth and hath de-
lectation in oure payne takynge without
any fozther reſpecte. And therfoze many
of them marter them ſelues without cau-
ſe/after the enſample of Baals preſtes in
(iii. Reg. xviii.) cut them ſelues to pleaſe
their god with all/and as the olde hethen
pagans ſacrificed their childern in the fy
re vnto their gods. The mōkes of þ char
terhouſe thinke that the very eatinge of
fiſh in it ſelfe pleaſeth God / and referre
not the eatinge vnto the chaſtenynge of
the body. Foꝛ whē they haue ſlaine their
bodies in colde fleme of fyſhe atinge / yet
thē ſwil they eate no fleſh/ & ſo ſley thē ſel
ues

cere. In generall. Jo. c. ix

ties befoze their dayes: we also when we offer oure sonnes or doughters and cōpel or perswade them to vowe and pzoefesse chastite/thinke that the very payne the at rage and burnynge which they sofre abstayninge from A make pleaseth God/ and so referre not oure chastite vnto oure neyboures pzoofit. If or when we se thousandes fall to innumerable diseases thereof and dye befoze and dayes: yee though we se them bzeake the commaundmentes of god dayly/and also of very impacientcy swozke abhominations agent nature to schamefull to bespoken of: yet will we not let them mary / but compell them to contynue still with violence. And thus teach oure deuines as it appereth by the ir argumentes. He that taketh most payne saye they/is greatest and so forth.

The people are thozolybzought it beleue that y^e dede i it selfe without ani foztherre speete saureth the/if thei be so lōge at church/or saye so many pater nosters & rede so moch i a tōge wth thei vn dōtōde not/or goo so moch a pilgrimage/& take so moch payne/or fast soch a supstitious fast/ or obserue soch a superstitious obseruaūce nether pfitable to him selfe ner to his neyboure but done of a good entēte onli/saie thei to please god wth all:ye to kisse the paxe they thike it a meritorious deade/swthē to loue their neyboure and to fozgeue him/which thinge

th^eix

Of sacramentes and

thinge is signified therby/they study not
so doo/no2 haue power to doo/no2 thiike
that they are boude to do it/ysf they be of
fended by him. So soze haue oure fals p-
phetes broughte the people out of their
swittes/ & haue sw2apped the in darknes /
and haue rocked the a slepe in blyndnes/
and ignozancy. Now is all soch doctrine
false doctrine/and all soch sayth false say-
yth. For the deade pleaseyth not/ but as fer
forth as it is applied vnto oure neikurs
profit/o2 the tarynge of oure bodies/to
kepe the comaundmente.

Now must the body be tamed only/ &
that with the remeadies that god hath o2-
dened/and not kyllled. Thou must not for-
swere the naturall remeady which God
hath ozdened /and byynge thy selfe in to
soch case that thou shuldest ether breake
gods commaundment/o2 kylle thy selfe/o2
burne nyght & daye without rest so that
thou cast not ones thynke a godly though-
te/nether is it lawfull to forsake thy nei-
boure/and to withdraue thy selfe fro ser-
uinge him/and to get the in to a denne/ &
lyue ydel/profitable to no mā but robbin-
ge all men/first of faith and the of goodes
and lāde/and of all he hath with makyn-
ge him beleue in the ypocresy of thy super-
stitious prayers & pope holy deades. The
prayer of sayth & the deades ther of that
sprynge of loue are accepted befoze god.

The

cere. In generall. Jo.c.x.

The praier is good accoꝛdinge to the pꝛo
poꝛtio of fayth/ & the deade accoꝛdinge to
the measure of loue/ now he that bideth &
the woꝛlde/ as monkes call it/ hath moare
faith the the cloisterar. Foꝛ he hageth on
God in all thinges. He must trust god to
sende him good speede/ good lucke/ fauou
re helpe/ a good master/ a good neyboure/
a good seruaute/ a good wife/ a good chap
man/ a good wynde/ to sende his marcha
undise saffe to londe/ and all thousande ly
ke. He loueth also moare which appereth
in that he doeth seruice all wayes vnto
his neyboure. To praye one foꝛ another
are we equally bound and to praye is a
thinge that we maye all wayes doo/ wh
at so euer we haue in hande and that to
doo maye no mā hyꝛe a nother. Chꝛistles
blonde hath hyꝛed vs all ready. Thus in
the deade deliteth God as ferfoꝛth as we
do it ether to serue oure neyboure wyth
al/ as I haue said/ oꝛ to tame the flesh th
at we maye fulfill the commaundmente/
from the bothom of the herte.

And as foꝛ oure payne takinge god
reioyseth not therin as a tyꝛaunte/ but pi
tieth vs and as it were moꝛneth with vs
and ys all waye ready and at hande to
helpe vs/ yf we call/ as a mercyfull father
and a kynde mother / neuer the later he
sofereth vs to fall in to many temptaci
ons & moch aduersite: yee him selfe laieth
the

Of sacramentes and

the crosse of tribulation on oure backs / not that he reioyleth in our sorowe / but to driue sinne out of the flesh which cā no ne other wise be cured: as the phisiciō ād surgio dos many thinges which are paynefull to the sycke / not that they reioyse in the paynes of the poze wretches: but to persecute ād to driue out the dysleales which can no other wyse be healed.

whē the people beleue therfore yf they do so moch worke oꝝ sofre so moch payne oꝝ goo so moch a pylgremage / that thei are saffe / is a false fayth. For a chꝛistē mā is not saued by woꝝkes / but bi faith i the promises befoze all good woꝝkes / though that the woꝝkes (when we woꝝke Gods cōmaundmente with a good wil and not woꝝkes of oure awne imaginaciō) declare that we are saffe & that y^e spꝛite of him that hath made vs saffe is in vs: yee & as god thoꝝow pꝛeachinge of faith doeth purge ād iustifie the hert euē so thoꝝow woꝝkyng of deades doeth he purge and iustifie the mēbꝛes makynge vs perfecte both in body & soule after y^e likenes of Chꝛiste

A Chꝛistē man needeth not to goo a pylgremage to be saued thereby.

Saluaciō is h^e in vs

Whether needeth a Chꝛistē mā to runne hither oꝝ thither / to Rome / to Hierusalē / oꝝ saynt James oꝝ any other pilgremage fer oꝝ nere / to be saued thereby / oꝝ to purches forgeuenes of his synnes. For a chꝛistē mā's health & saluaciō is with in him: euē in his mouth. Rom. x. The woꝝde is
ny the

Cerem. in generall. f.c.xi

ny the/euen in thy mouth and in thine herte that is the worde of fayth which we preach sayth Paul. If we beleue the promyses with oure hertes and cōfesse them with oure mouthes / we are saffe. This is oure health with in vs. But how shal thei beleue that/they heare not? And how shal thei heare without a preacher saith Paull. Roma. x. For loke on the promyses of God and so are all oure preachers dome. Or if they preach them they so saue se them and leuen them that no stomake can broke them ner finde ani sauer in the. For they paynt vs soch an eare & confession as is impossible to be kepte / and moze impossible that it shuld stande with the promyses and testamente of god. And they ioyne the penance/as they cal it/to fast/to goo pilgremages & geue so moch to make satisfaction with all. They preach their masses/their merites/ their pardōs / their ceremonies & put the promise clene out of possession. The worde of health and saluacion is nye the: in thi mouth & thine herte saith Paul. Naye saye they/ thy saluaciō is in oure faythfull eare &. That is their holde/thereby know thei al secrets there by moke they all men & all mēswiues & begyle knyght and squyer/ lord and kynge/ & betraye all realmes. The bisshoppes with the Pope haue a certeyne cōspiration and secret treason agens the whole world

Confessio.



Bisshoppes
sworke the
is treason
tho so co
fession.

le world

Of sacramentes &

le worlde. And bi cōfessiō knowe thei wh
at kinges & Emperours thike Yf ought be
agēst thē/soo they neuer so eapll/thē mo.
ue they their captiues to warre & to fight
& geue thē pardōs to slep whom they wil
haue takē out of the swape. Thei haue so
falsheed takē from al kynges and Empe.
rours their right and duties/w knowe thei
call their fredomes liberties and pziuele
ges & haue peruerted the ozdinaūces that
god left in the worlde/ād haue made eue
ry & kige swere to defende their falsheed
agēst their awne selues. So that now yf
any mā pzeach gods worde truly & shew
the fredome ād libertie of the soul w we
haue in crist/or entēde to restore the kyn
ges againe vnto their duties & ryght and
to the rowme & auctorite which they ha
ue of god/& of shadoswes to make thē kin
ges in deade/& to put the world in his oz
der agayne:thē the kynges deliuer they
swerdes and auctorite vnto the pperites
to slep him. So drōken are they with the
wine of the whoze. ¶ The text that folo
weth in Paul will they happily lepe to
my charge and others. Now shall they
pzeach excepte they be sente/saith Paul
in the said.x. to the Romayns. we/cwill
thei saie) are the pope/Cardinals ād Bish
opes/all auctorite is ours. The scriptu
re percepneth vnto vs and is our possessiō
And we haue a lawe/that whosoener pze
sue

Kinges be
sworn to
byshopes
ād not the
byshopes
vnto the
kinges.

Now shal
thei pzeach
excepte th
ey be sent
is expoun
ded.

Cerem. in generall. J. cxiij

same to preach without auctorite of þ bis
hopes is excommunicate in the deade doings
age. where therfore hast thou thine aucto
rite will they saie: The old pharises had
the scripture i captiuite like wise / & axed
Christ by what auctorite doist thou these
things? as who shulde saie. we are pha
rises & thou art none of our order nor hast
auctorite of vs / Christ axed them another
question and so will I doo our ypocrites
who sent you? God? Maye he that is sen
de of god / speeketh gods worde John. ij.
How speake ye not gods worde / nec a
ny thing saue your awne lawes made
clene contrary vnto gods worde Chri
stes apostles preached Christ and not the
selues He that is of the trueti / preacheth
the trueti. How ye preach nothinge but
lyes / and therfore are of the deuyl the fa
ther of all lies & of hi are ye sent. And as
for mine auctorite or who sent me. I re
porte me vnto my workes as Crist John
the fyft and also tenth chapter. Yf gods
worde beare recorde that I saie trueti
why shuld any mā doute / but that god þ
father of trueti & of light hath sente me
as the father of lies and of darknes hath
sente you / & that the spirite of trueti and
of light is w me / as the sprite of lies and
of darknes is with you? By this mea
nesthou wilt that euery mā be ap preacher
will they saie. & Maye verely, For God
will

¶ How to
know who
is sent of
god & who
is not.

¶ No man
may pre
ach but he
that is.

Of sacramentes &

called and
sent of god



Will that not & therfore will I it not/no
moare then I wold that euery mā of Lon
don were mayze of Lodon/or euery mā of
the realme kyngdom therof. God is not the
author of dissention & stryfe/but of vnite &
peace & of good order. I wil therfore that
where a cōgregation is gathered to gether
in Christ one be chosen after the rule of
Paul/and that he only preach/and else no
mā openly: but that euery man teach his
housholde after the same doctrine. But yf
þ preacher preach false: the who so euer
herte god moueth / to the same it shall be
lawfull to rebuke and improue the false
teacher with the clere & manifest scriptu
re/ & that same is no doute a true prophete
sente of God. For the scripture is gods &
theirs that beleue & not þ false prophetes



Sacramente is thā as much to sa
ye as an holy signe. And the sa
cramentes w^{ch} Christ ordered
preach gods word vnto vs and
therfore iustifia and minister the spzite to
them that beleue/as Paul th^o w^{ch} preac
ching the gospel was a minister of righ
teousnes and of the spzite vnto all that
beleueth his preaching. Some ceremo
nies are not sacramentes /but superstiti
ousnes. Chzillies sacramentes preach the
fayth of Christ as his apostles did & ther
bi iustifie. Antichzilles dome ceremonies
preach not the faith that is in Christ / as
his

Cerem. In general. J. c. xlii

his apostles our messengers and cardinals
do not. But as antichristes messengers a
re ordeyned to kyll who so ever preach
the true faith of Crist so are his ceremo
nies ordeyned to quench the faith which
Christes sacramentes preach. And here
by maist thou know the difference betwe
ne Christes signes or sacramentes & An
tichristes signes or ceremonies/that Cri
stes signes I praye & antichristes be done.

The differ
rece betwe
ne true sa
cramentes
and false

Here by seist thou what is to be thought
of al other ceremonies as holowed wa
ter/bred/salt/bowes/belles/wax/allthes
and so forth/and all other disgisinges and
applaye and of all maner coniurations
as the coiuringe of church/ & church para
des and of alter stones & soch lyke. Whe
re no promise of god is/there can be no fa
ith ner iustifienge/ner forgeuenes of syn
nes. For it is moare then madnes to loke
for any thinge of god save that he hath pro
myssed. How far he hath promysed so far is
he bounde to the that beleue & farther not
* To haue a faith therfore or a trust in
any thinge /where god hath not promysed
ys playne ydolatrie/ & a woorthepinge of
thine awne imaginacion in stede of god.
That vs be the pith of a ceremonie or two
to iudge & rest by. In coniuringe of holy
water thei praye/that who soeuer be spri
kled ther w maie receaue health as wel of
body as of soule/ & lyke wise in makinge

A faith w
thout gods
promise is
ydolatrie.

Of myzacles and

holy bred/ & so forth in þ cōturaciōs of o-
ther ceremonies. Now we se by dayly ex-
periēs that halfe there prayer is vnherde
For nō mā receaueth health of bodi ther
bi. No moare of likelihode too thei of soul
Yec we se also bi experiēs that no mā re-
ceaueth health of soule therbi. For no mā
bi sprinkelinge him selfe w̄ holy water &
w̄ eatinge holy bred) is moare mercysfull
then befoze/ or forgeueth wzōge/ or beco-
meth at one w̄ his enemy/ or is moare pa-
ciēte & lesse couctous/ and so forth. which
are the sure tokens of the soul health.

**The Bish-
hopes bles
singe,**

They preache also that the wagginge of
þ bishhopes hāde ouer vs blesseth vs and
putteth awayne oure sinnes. Are þ se wor-
kes not agent Chziste? How cā they do
moare shame vnto Chzistes bloud? For
yf þ wagginge of þ Bishhopes hādes ouer
me be so precious a thyng in þ syghte of
god that I am therby blessed / how then
am I full blessed w̄ all spirituall blessinge
in Chziste as Paul sayeth Ephe. i. Or
yf my synnes be full done awayne in Chz-
iste / how remayneth ther any to be done
awayne by soch phātasies? The apostles
knew no wayes to put a waye synne or
to blesse vs but by preachinge Chziste.
Paul saieth Galat. ii. yf righteousness co-
me by the law / then Chziste died in vaine
So disputes I here. If blessinge come by
þ wagginge of the mēthapes hādes / then
dyled

**Now the
Apostles
blesed vs.**

Cerem. In general. f.c.xiii
died Chziste in bayne & his deeth blessed
vs not. And a litle afoze/ saith Paull / yf
while we seke to be iustified by Chziste
we be foude yet sinners (so that we must
be iustified by the law oꝝ ceremonies) is
not Chziste the a minister of synne: So
dispute I here. Yf while we seke to be ble
ssed in Chziste we are yet vnblessed and
must be blessed bi the swaggige of þ̄ bissho
pes hāde/ what haue we the of crisse but
curse: Thou wilt saye. when we come
first to the faith/ the Crisse forgeneth vs
& blesseth vs. But the sinnes w̄ we after.
warde cōmitte are forgeuen vs thozow
soch thīges. I answer. Yf any mā repen
te truly & come to þ̄ faith & put his trust i
Chziste/ the as ofte as he sinneth of frayl
te/ at the sigh of the herte is his sinne put
awaye in Chzistes bloude. For Chzistes
bloude purgeth euer & blesseth euer. For
Jho saith i the secōde of his first epistle.
This I wʒitte vnto you that ye sinne
not. And though any mā sinne (meanin
ge of fraylte & so repēte) yet haue we an
aduocate with the father/ Iesus Chziste
w̄ is righteous/ & he it is that obteineth
grace for oure synnes and Heb. vii. it is
wʒittē. But this man (meaninge Chziste)
because he lasteth oꝝ abydeth euer / hath
an everlastinge presthode. Therfoze is he
able also euer to saue them that come to
god thozow him seinge he euer liueth to
P.ij. make

Of sacramētes and

make intercession for vs. The Bishoppes therfore oughte to blesse vs in preachinge criste/and not to deceaue vs and to bypnyge the curse of god apon vs with wagginge their handes ouer vs. To preach is their dutye only and not to offer their feete to be kyssed or testicles or stones to be groped. We feale also bi experience that after the Popes Bishoppes or Cardinals blessinge we are no other wyse disposed in oure soules then befoze.

The pzo-
tatio of p
audoz.

Let this be sufficiēt as cōcerninge the sacramētes and ceremonies/with this protestation/that if any can saie better or improue this with Gods woꝛde/no mā shal be better cōtente there with thē I. For I seke no thīge but the trueth and to walke in the lyght. I submitt therfore this woꝛke and all other that I haue made or shall make (if god wyll that I shall moare make) vnto the iudgemētes/ not of thē that furiously burne all trueth/ but of thē which are readi with gods woꝛde to correct/ if anithinge be said amisse/ and to farther gods woꝛde.

Cōfession
robbeth p
sacramen-
tes and ma-
keth them
frutlesse.

I wil talke a woꝛde or two after p woꝛdly wisdomē with thē & make an ende of this mater. Yf the sacramētes iustifie / as they saie I vnderstōde bi iustifiēge for geuēnes of sinnes. Thē doo they woꝛge vnto the sacramētes/ in as moch as they robbe the most parte of thē thozow cōfession of their

Cerem. in generall. f.c.xv

their effecte & of the cause wherfore they were ordeined. For no mā maye receaue þ body of criste/no mā maie marie/no mā maie be oyled or an eled as thei cal it/no mā maie receaue ord̄s/excepte he be first sh̄penē. Now whē the sinnes be forgeuen bi sh̄rest afoze hāde/ there is nought left for þ sacramētes to doo. Thei wil āsswe- re/that at the lest waie thei encrease gra- ce/& not the sacramētes onli:but also hea- rige of masse/matēs & euēsonge/ & receauē ge of holi water/holy bzēd & of the Bisho- pes blessing & so forth bi al the ceremoni- es. * By grace I vnderstonde the fauoure of god & also the giftes & workinge of his sp̄rite i vs/as loue kyndnes/paciēce/obe- diēce/mercyfulnes/despisinge of worldly thiges peace cōcord & soch like Yf after thou hast herde so many masses/matēs ād euēsonge & after thou hast receaued holy bzēd/holy water & the bishopes blessing or a cardinals or the popes/ yf thou wilt thou be moare kide to thy neybour & lo- ue hī better thē befoze/yf thou be moare obediēte vnto thy superiozs/moare mer- cyfull/moare ready to forgeue wōd̄ge do- ne vnto the/moare despisest þ wōzld̄e ād moare a thurst after spiritual thiges if af- ter þ a p̄est hath take ord̄s he be lesse co- uetous thē befoze:yf a wife after so ma- ny & oft pylgremages be moare chaste / mo- are obediēte vnto hyr husbāde / moze kynde

what gra-
ce is.

How to
know wh-
at iustifi-
eth & what
not or wh-
at bz̄geth
grace and
what not.

Of miracles &

kinde to hir maide and other seruauntes.
Yf gentyll men/knyghtes/lozdes/& kyn-
ges and Emperours/after they haue sayd
so of ten dayly seruice with their & cha-
pellaines know moare of Christ then be-
foze and can better skyll to rule their tes-
nauntes/subiectes and realmes Christen-
ly then befoze and be content with their
duties/then do soch thinges entreate gra-
ce/if not/it is a lye. whether it be so or
no I reporte me to experience. Yf thei ha-
ue any other interpretations of iustifien-
ge or grace I praye them to teach it me.
For I wold gladli lerne it. Now late vs
god to our purpose agayne.

what the
ir chapel =
lains quod
he/god ge-
ue grace
their cha-
pellan^r at
the last ma-
ke the not
so mad to
saye serui-
ce alone
While the
ry.ice.

True my-
racles dra-
we to crist

Of myracles and wor- shippinge of Sayntes.

Antichriste shal not only come
with lyenge signes and disgised
with falshed but also with lyē-
ge miracles and wonders saith
paul in the said place. ij. Thell. ij. All the
true miracles which are of god / are the
swed (as I aboue reherced) to moue vs
to here gods worde and to stablysh our
faith therin and to confirme the trueth
of gods promises/that we might without
all doutinge beleue them. For gods wor-
de thowso faith bringeth the spzite in to
our hertes and also lyfe/as Christ sayth/
John. vi. the wordes which I speake a-
re spzite.

S. woꝛshippynge .f.c.xvi

re'spꝛite & lyfe. The woꝛde also purgeth
vs & clenseth vs/as Crist saith John.xv.
ye are cleane bi the meanes of the woꝛde
Paul saith.i.Timo.ii. One god/ one me-
diatoꝛ (that is to saye/advocate/interces-
soꝛ/oꝛ an atonemaker) betwene god & mā
the mā Chꝛiste Jesus w̄ gaue hī selfe ara-
unson foꝛ all mē. Peter saith of crist Act.
iii. Nether is there health in any other:
nether yet also any other name geue vn-
to mē wher in we must be saued: so no w̄
chꝛist is oure peace oure redēptiō oꝛ rā-
som foꝛ oure sinnes oure righteousnes sa-
tisfactiō & all the pmyces of god are yee &
Ame in hī. ii. Coꝛ. i. And we foꝛ the grea-
te and infinite loue w̄ god hath to vs in
Chꝛist/ loue hī agayne loue al so his law-
es & loue one a nother: & the deades w̄ we
hēce foꝛth to doo/ doo we not to make sa-
tisfactiō oꝛ to be obteyne heuē: but to suc-
cour oure neybour to tame the flesh that
we maye wax perfecte and stꝛōge men in
Chꝛist and to be thankfull to god agyne
foꝛ his mercye/and to glozifye his name.



Contrary wise the miracles of False my-
Anticrist are done to pulle frō racles dꝛ
the woꝛde of god and frō bele. ue from
uinge his pmyces & frō Crist & Chꝛiste.
to put thy trust in a mā oꝛ a ce-
remony wherin gods woꝛde is not as so
ne as gods woꝛde is beleueth & the faith
spꝛed abꝛode/then cease miracles of god.
But

Of miracles &

the myzacles of Antichrist / because they are wrought by the deuyl to quench the fayth / growe dayly moare and moare: ne ther shall cease vntyll the woꝛldes ende amonge the that beleue not gods woꝛde and promyses. Seyst thou not how god loosed and sende forth all the deuyls in the old woꝛlde amōge the hethen oꝛgen- tyls: And how the deuyl wrought myza- cles and spake to them in euery ymage: Euen so shall the deuyl woꝛke falshood by one craft oꝛ a nother vntyll the woꝛl- des ende amōge the that beleue not gods woꝛde. For the iudgemēte and dānation of hym that hath no lust to heare the tru- eth is to heare lyes / and to be stablyshed & grouēded therin thozow false myzacles & he that will not se / is woꝛthy to be blin- de & he that bydeth the spzite of god goo from hym is woꝛthy to be without him. Paul / Peter / & all true apostles preached crist only: and the myzacles did but cōfir- me & stablysh their preachinge and those euerlastinge promyses & eternall testamen- te that god had made betwene man & him in Chzistes bloude / the miracles did testi- fie also that they were true seruautes of crist. Paul preached not him selfe / he ta- ught not any mā to trust in him oꝛ his ho- linee oꝛ in Peter oꝛ in any ceremony but in the pmyses w god hath swoꝛne only / yee he mightilie resisteth al soch false do-
ctrine

S. woꝛshipping. f. c. xbi j

ctrine both to the Coꝛinthiās / Galathiās He that te
Ephesiās & euery where. Yf this be true acheth no
(as it is true & nothinge moare truee) the trust in a
at yf Paul had pꝛeached him selue oꝛ tau- saynt is a
ght any man to beleue in his holynes oꝛ false pꝛo-
pꝛayer oꝛ in any thinge / saue in the pꝛmy phete.
ses that god hath made & swoꝛne to geue
vs foꝛ Chꝛistes sake / he had bene a fal-
se pꝛophet why am not I also a false pꝛo-
phete / yf I teach the to trust in Paul oꝛ
in his holines oꝛ pꝛayer / oꝛ in any thinge
saue in gods woꝛde as Paul dyd.

Yf Paul were here and loued me as he what he
loued the of his time to who he was sent shuld pꝛa-
and to whom he was a seruaunte to pꝛc. yet that pꝛa-
ach Chꝛiste / what good coulde he doo foꝛ yet foꝛ his
me oꝛ with me / but pꝛeach Chꝛist & pꝛaye neybour.
to god foꝛ me / to open myne herte / to ge-
ue me his spꝛite & to bꝛinge me vnto the
full knowleage of Chꝛist: vnto which wꝛ-
te oꝛ haue / when I am once come / I am
as safe as Paul / selow with Paul / ioynt
theyꝛe with Paul of all the pꝛomysēs off
god / and gods trueth heareth my pꝛayer
as well as Pauls I also now coulde not
but loue Paul and wish hym good / and
pꝛaye foꝛ him / that god wolde strength hi
in all his temptacions and geue him vic. The wea-
toꝛp / as he wolde doo foꝛ me. Fewer the he shuld be
lesse there are many weak / and younge co taughte ad
ciences all wayes in the congregation not decrea-
which thei that haue the office to pꝛeach ned.
ought

Of myzacles and

The spiri-
tuall prai-
se not that
we might
come to
knowlege
of Christ.

ought to teach and not to disceane them.
what prayers praye our clergye for
vs which stoppe vs and exlude vs from
Christ and seke all the meanes possible to
kepe vs from knowlege of Christ.
They compell vs to hyre freres / monkes
Nunnes / Chanons / and Priestes / and to
by their abhominable merites / and to hy-
re the sayntes that are deed to praye for
vs / for the very sayntes haue they made
hyzelynges also: because that they offer-
ringes come to their profit. what praye
all those? That we myght come to the
knowlege of Christ / as the postles dyd?
Naye verely. For it is a playne case / th-
at all they which enforce to kepe vs fro
Christ / praye not that we might come to
the knowlege of Christ. And as for the
sayntes (whose prayer was whē they we-
re a lyue that we myght be grounde / sta-
blyshed and strengthened in Christ only) yf
it were of god that we shulde this wyse
sworship them contrary vnto their awn
doctrine / I dare be bolde to affyrme that
by the meanes of their prayers we shulde
haue byn brought longe ago vnto the
knowlege of God and Christ agayne /
though that these beestes had done their
worste to let it.

Late vs therfore set oure hertes at rest
in Christ and in gods promyses / for so I
thinke it best / and let vs take the sayntes
for an

S. worshipping. f. c. xliiij

for an example onli and let vs doo as thei **The sayn**
both taught and did, **tes are but**

Let vs sett gods promyses befoze oure **an ensam**
eyes/ and desire him for his mercy and for **ple.**
Christes sake to fulfill them. And he is
as true as euer he was/ and will do it / as
well as euer he did/ for to vs are the pro
myses made as well as to them.

Who are ouer the ende of Gods mira
cles is good/ the ende of these myracles a
re euill. For the offeringes which are the
cause of the miracles doo but minister ad
maintene vice/ synne and all abhomina
tion/ and are geuen to them that haue to
moch so that for very abundaunce / they
some out their awn shame and corrupte
the whole woꝛlde with the stench of the
ir filthynes.

Offeryn
ges cause
the myra
cles.

Thereto what so euer is not of faith
is sinne/ Roma. xliij. If ayth cometh by he
ringe gods woꝛde. Roma. i. When now
thou fastest or doest any thinge in the woꝛ
thepe of any saynte beleuinge to come to
the fauoure of god or to be saued / therby
yf thou haue gods woꝛde / then it is true
faith and shal saue the. If thou haue not
gods woꝛde/ then is it a fals faith super
stitiousnes and ydolatry and damnable
synne.

Also in the collectes of the saintes to
which we pray god to saue vs thozow
merites or deseruinges off the Sayntes/
(which

Of myzacles and

(Which sayntes yet where not saved by
ther awne deseruinges the selues) we sa-
pe Per Christum dominū nostrū / that is
for chrisste our lordes sake, we saye saue
vs good lord theow the sayntes meri-
tes for Chzistes sake. How cā he saue vs
thow the sayntes merites for Chzistes
sake & for his deseruinge merites & loue?
Take an exāple. A gentill man sayth vn-
to me I will do the vttermost of my p^wer
for the / for the loue w^h I owe vnto thy
father. Though thou hast neuer done me
pleasure / yet I loue thy father well / thy
father is mi frende & hath deserued that I
doo all that I can for the. &c. Here is a te-
stamēte & a p^romyle made vnto me in the
loue of my father only. Yf I come to the
said gentill mā in the name of one of his
seruaūtes w^h I neuer saw neuer spake w^h
nether haue any accoyntaunce at al with
and saye / Sye I pray you be good master
vnto me in soch a cause. I haue not deser-
ued that yee shulde soo do. Neuer the les-
se I praye you do it for soch a seruaūtes
sake. yee I praie iou for the loue that iou
owe to mi father do that for me for soch
a seruaūtes sake Yf I this wise made mi
petitiō / wolde not men thinke that I co-
me late out of saint Patrikes purgato^ry
ād had left my wittes behynde me. This
do we. For the testamēte and p^romyles a-
re all made vnto vs in Chziste. And we
desire

S.wozshippynge. I.c.xix

desire God to fulfill his pꝛomyſes foꝛ the ſayntes ſake / yee that he wyll foꝛ **E**hꝛiſtes ſake do it foꝛ the ſayntes ſake.

They haue alſo marters which neuer preached Gods woꝛde nether died therfoꝛe: but foꝛ pꝛeueleges aꝛd liberties which they falſly purchaſed contrari Gods oꝛdi-
nances. Ye and ſoch ſaintes though they be deed / yet robbe now as faſt as ever they did nether are leſſe couetous now then when they were a lyue. I doute not but that they will make a ſaynte of my loꝛde Cardinall after the deeth of vs that be a lyue and know hys iugglinge and crafty conueyaunce & wyll ſhine him gloꝛiouſly / foꝛ his myghtyly defendinge of the right of church / excepte we be diligente to leaue a commemozation of that Nimroth behind vs.

The reaſons where with they pꝛoue their doctrine are but fleſhly aꝛd as Paul calleth the / entyſinge woꝛdes of māſ wil-
dome (that is to wete / ſophiſtry & bꝛaw-
linge argumentes of men with corrupte myn-
des and deſtitute of the trueth / who ſe God ys theꝛ bely / vnto which ydole
whoſoeuer offereth not / the ſame is an he-
rytike / and woꝛthy to be bzunte.

The ſainte was greate with God whē he was a lyue / as it appereth by the mira-
cles w^{ch} God ſhewed foꝛ him / he muſt ther-
foꝛe be greate now ſay they. This reaſon
appereth

Al ſoch marters aꝛe re^p popes marters aꝛd not Gods. Foꝛ martir ſigniſieth a witneſſe. For now is he not go-
ds witte-
neſſe that te-
ſtiſieth not
his woꝛde

The rea-
ſons whi-
ch they ma-
ke foꝛ the
woꝛſhip-
pe of ſayn-
tes are fol-
lowed.

Of miracles &

Gappereth wisdom / but is veri folishnes
 God & For the myracle was not shewed
 that thou shulde put thy crust in the sayn-
 te / but in the worde which the sainte pre-
 ached / which worde yf thou beleuedelt it
 wold saue the / as god hath promised and
 sware / and wolde make the also greate
 with god / as it did the saynte.

It is not
 lyke with
 kynges and
 God.

If a man haue a mater w a greate man
 or a kige / he must goo first vnto one of his
 meane seruautes and then hier and hier til
 he come at the kige. This entysinge argu-
 mente is but a blinde reason of mas witte
 it is not like in the kingdome of the worl-
 de & in the kingdome of god and Christ.

With kinges for the most parte we ha-
 ue none accointaunce nether pmise. They
 be also most comely mercilesse. We dare o-
 uer yf they pmise / they are yet me as vn-
 cōstate as are other people and as vntreue.
 But w god / yf we haue belefe / we are ac-
 counted & haue an open waye in vnto him
 by the doore Christ w is neuer shutt but
 thorow vnbelefe / nether is there ani por-
 ter to kepe ani mā out. By him saith paul
 Eph. ii. that isto saye / bi chrisste we haue
 an open waie i vnto the father So are we
 now no more straungers & forenars (saith
 he) but citsens w the saintes & of p hous-
 holde of god. God hath also made vs pro-
 myses and hath sware: yee hath made a
 testamēte or a cōuenant and hath bound
 him

S.wozshipping. f.c.xx.

him selfe and hath sealed his obligation
with Chzistes bloude and confirmed it
with myzacles. He is also mercysfull and
kynde/and cōplayneth that we will not
come vnto him. He is myghtye and able
to perfozme that he promiseth. He is true
and can not be but true / as he can not be
but god. Therfoze is it not like with the
kyng and god.

We be synners saye they/ god will not
heare vs. Behold how they fle from god/
as from a tyzaunte mercyleffe / whom a
man counteth most mercysfull vnto him he
sonest fleeth. But these teachers dare not
come at god. Why? For they are the chil
dren of cayn. Yf the saintes loue whō god
hateth/ the god and his saintes are deuia
ded/ whē thou pzaiest to the saintes how
do o they know/ excepte that god/ whom
thou countest mercyleffe/ tell the? Yf god
be so cruell and so hateth the it is not ly
kely that he wil tel the saintes that thou
pzaiest vnto them.

When they saye we be synners: I an
swere/ that Chzist is no synner/ saue a sa
tisfaction / & an offeringe for synne. Take
Chzist fro þe saintes & what are they? wh
at is Paul without Cris? is he any thin
ge saue a blasphemmer/ a persecuter/ a mur
therer/ & a shedder of Chzisten bloud? But
as sone as he came to crist he was no mo
re a sinner but a minister of righteousnes
he went

**Chzist is
no synner.**

Of miracles &

he wēt/not to Rome to take penaunce apō
him/but wēt and preached vnto his bre-
thern the same mercy w̄ he had receaued
fre/without doinge penaunce oꝝ hyꝛinge of
saītes oꝝ of mōkes oꝝ freres. Who are ouer
if it be gods woꝝd that thou shuld put thi
trust in the sayntes merites oꝝ prayers/
thē be bold: foꝝ gods woꝝde shall defende
the & saue the. Yf it be but thine awne re-
ason/them feare. foꝝ god cōmaundeth by
Moses Deuternomiō. xi. sayēge: what I
cōmaūde you that obserue & doo/ & put no
thinge to/ner take oughte therfro: yee &
Moses warneth straptly in an hundred
places that we doo that only w̄ god cō-
maundeth and w̄ semeth good and righ-
teous in his sighte & not in oure awne si-
ghte. foꝝ no thinge bzingeth the wꝛath
of god so sone and so soze on a mā / as the
ydolatry of his awne imaginacion.

Last of al these argumentes are contras-
ry to the argumētes of Chꝛist and of his
apostles. Chꝛist disputeth Luke. xi. sayen-
ge: yf the sonne are ȳ father bꝛed/ wil he
geue him a stone: oꝝ yf he aske him fyꝛe /
wil he geue him a serpente: & so foꝝth. Yf
ye thē (sayth he) which are euell can geue
good giftes to youre childerne/ how moch
rather shall youre heuenly father geue a
good spꝛite vnto thē that aske him: And
a litle befoze in the same chapter he saith
Yf a mā came neuer so out of seasō to his
neyboꝝre

S. Worshipping Po.c.cxi

neighbour to borrowe bread: enē when he is
in his chāber & the doore shut/ and all his
seruautes wth him. Neuerthelesse yet if he
cōtinue knocking and prayenge/ he wyl
ryse and geue him as moch as he needeth
though not for loue/ yet to be ryd of him
that he maye haue rest: As who shuld saie
what will god doo yf a mā praye him: se-
yng that prayer ouer cometh an euil mā
Alke therfore (sayth he) & it shalbe geuen
you/ seke and ye shal fynde/ knocke and it
shalbe opened vnto you. And Luke. xviij
he putteth forth p^r parable or similitude of
the wicked iudge w^{ch} was overcome wth the
importune prayer of the wedowe. And cō-
cludeth sayenge. Heare what the wicked
iudge dyd. And shall not god auenge his
electe w^{ch} crye vnto him night & daye whe-
ther therfore we cōplayne of the intolle-
rable oppzessiō & psecucion that we suffer
of the flesh that cōbzeeth & resisteth the
spzite god is mercyfull to heare vs and to
helpe vs. Seyst thou not also how Crist
cureth many and casteth out deuyls out
of manye vnspoken to/ how shall he not
helpe/ yf he be desyzed and spoken to?

When the old pharises / whose nature
is to dyspue synners from Chziste / asked
Chziste why he did eate with publicanes
& synners. Crist answered that the who-
le needed not the phisicion but the sycke
That is/ he came to haue cōuersacion wth

Of myzacles and

Christ is a synners to heale the. He was a gift geuen
yt it geuen vnto synners/: & a treasure to paye theyr
o sinners dettes. And Crist sente the cōplaininge &
disdaynige pharises to the pphete * Als
as sayenge/goo and lerne what this mea
neth. I desyre oz require mercy & not sacr
fice. As who shuld saye/ye pharises loue
sacrifice & offeringe for to fede that god
your belyes is all/but god cōmaundeth to
be mercysfull. Synners are euer captiues
and a praye vnto the pharises and ypocri
tes/for to offer vnto their belyes/: & to bue
merites/pardons and forgeuenes of syn
nes of the. And therfore feare they the a
swaye from Christ is argumentes of their
bely wisdome. For he that receaueth for
geuenes free of Christe will by no forge
uenes of the. I came (saith Christ) to call
not the rightes/but the sinners vnto re
pentance. The pharises are righteous &
therfore haue no parte in Christ/nether
neede they. For they are gods the selfe sa
uours. But synners that repente pertain
e to Christ. Yf we repente / Christ hath
made satisfaction for vs all ready.

God so loued þe worlde/that he gaue his
only sonne/that none that beleue on him
shuld perish/ but shuld haue everlastinge
life. For god sente not his sonne in to the
worlde/to cōdemne the worlde /but that
the worlde thowso him myght be saued.
He that beleueth on him shal not be dam
ned/

God loued
mercy.

Ypocrites
loue offe
ringes.

S. worshipping fo. c. xxi
ned/ but he that beleueth not he is dāned
all ready. John. iij.

Paul Ro. v. saith. Because we are iustified thow faith/ we are at peace w god thow oure lord Jesus Chyriste/ that is because that god/ w cā not lye/ hath promised ād swozne to be mercyfull vnto vs. and to forgyue vs for Chyristes sake/ we beleue and are at peace in our consciences. We runne not hither and thither for pardon/ we trust not in this freere ner that mā he nether in any thinge save in the word of God only. As a child when his father threateneth him for his faute/ hath neuer rest/ tyl he heare the worde of mercy ād forgyuenes of his fathers mouth agayne / but as sone as he heareth his father saye god thy wayes/ do me no moare so/ I forgyue the this faute/ then is he hert at rest then is he at peace/ then runneth he to no mā to make intercession for him. Nether though ther come any false marchaunde sayenge/ what wilt thou geue me & I wil obteyne pardō of thy father for the/ will he sofre him selfe to be begiled/ no he wil not bye of a wyli fox that which his father hath geuen him frely.

It foloweth/ god setteth out his loue that he hath to vs/ that is/ he maketh it appere/ that men may perceaue loue/ if they be not moare then stocke blynde. In as moche sayth Paul as while we were yet syn

Of myracles and

Amers/ Christ died for vs. Much moare
now/faith he (seinge we are iustified by
his bloude) shall we be preserved frō for-
ath thow him: for if whē we were ene-
myes we were reconciled to God by the de-
erth of his sonne: much moare seinge wea-
re reconciled/ we shalbe preserved by his
life. As who shulde saye/ yf god loued vs
when we knew him not/ much moare lo-
ueth he vs now we know him. Yf he were
mercifull vnto vs while we hated his
law/ much moare mercifull wil he be now
seinge we loue it and desyre strenght to
fulfill it. And in the. viij. he argueth. Yf
God spared not his awne sonne but gaue
him for vs all/ how shal he not with him
geue vs al thinges also?

Why we beleue thow their preaching and was
ome not herd/ what so euer we aske in his name &
to Christ. father geueth vs Joh. xvi, Christe is also
as mercifull as the saintes * whi goo we
not strenght waie vnto him? Merely he cau-
se we feale not the merci of god nether be-
leue his trueth. God will at the lest waie
(saie they) heare vs the soner for the sain-
tes sake. The loueth he the saynte better
thē Criste & his awne trueth. Heareth he
vs for the saintes sake? so heareth he vs
not for his mercy. For merites and mercy
can not stonde to gether.

Finally

S. worshipping. ¶. cxxix

Finalli if thou put any trust in thine owne deades or in the deades of any other mā or of any sainte / the minisheth thou the trueth mercy and goodnes of god. For yf god loke vnto thy woꝝkes or vnto þ woꝝkes of any other mā or goodnes of the sa- ynte: the doeth not he all thinges of pure mercy and of his goodnes & for the true- thes sake which he hath swoꝛne in Crist. Now saith Paul in the last to Titus. Not of the ryghteous deades w we did: but of his merci saued he vs.

Dure blinde disputers wil saye / if our good deades iustifie vs not / if god loke not on oure good deades nether regard the nec loue vs better for the what neade we to doo good deades? I answere God loketh on our good deades and loueth the / yet lo- ueth vs not for their sakes. God loueth vs first in Christ of his goodnes and mercy / & pouereth his spzite in to vs / and geueth vs power to doo good deades. And because he loueth vs / he loueth our good deades: yee because he loueth vs / he for geueth vs our euill deades w we doo of fraile and not of purpise or for the nonce. Dure good de- ades do but testifie only that we are iusti- fied & beloued. For except e we were belo- ued and had gods spzite we coulde nether doo ner yet consent vnto any good deade. Antichrist turneth the rotes of þ trees opwarde. He maketh the goodnes of god

God loke-
th on oure
good dea-
des.

Antichrist
he turneth
the rotes
of the tre
opwarde.

the

Of prayer.

the braches and our goodnes the rotes,
wo must be first good after Antichristes
doctrine/and moue god and cōpell him to
be good agayne for our goodnes sake: so
moit gods goodnes springe out of our goo
dnes. Praise verely gods goodnes is the
rote of al goodnes and our goodnes/ if we
haue any springeth out of his goodnes.

Of prayer.



If prayer and good deades and
of the order of loue or charite
I haue habūdārlly wrytten in
my booke of the iustifiēge of fa
yth. Neuer the later that thou mayst se
what the prayers and good workes of ou
re monkes and freres and of other goostli
people are worth/ I will speake a wor
de or two and make an ende. Paul sayth
Gala. iij. al ye are the sonnes of god tho
row fayth in Iesu Criste. For al ye that
are baptised haue put Crist on you (that

In Criste is ye are become chziste him selfe) There
we are one is no Jew (saith he) nether greke: nether
as good as boade ner fre: nether man ner womā: but
another e = ye are all & one thinge in Chziste Iesu.
qualy belo In Chzist there is nether french ner en
glish: but the frenchman is the englysh
ferentli he māns a one selfe/ and the englysh the frēch
man a one selfe. In Chzist there is ne
ther father/ ner sonne: nether master / ner
seruant: nether hulbande: ner wife / ne
ther

Of prayer. Fo.c.xxliii

ther kinge/ner subiecte: but the father is
sonnes selfe & the sonne p fathers awne
selfe/ & the kinge is the subiectes awne sel
fe/ & the subiecte is the kinges awne selfe
an so forth. I am thou thy selfe and thou
art I my selfe and can be no nere of kyn
ne. We are all the sonnes of god all Chri
stes seruauntes bought with his bloude &
euery man to other Crist his awne selfe.
And Colloss. iij. Ye haue put on the new
ma which is renued in the knowleage of
god after the ymage of him that made hē
(that is to saye criste) where is (saith he)
nether greke ner Jewe/circuncisiō ner vn
circuncisiō/ Barbarous oꝛ Scythia / bōde
oꝛ fre: but * Christ is all in all thinges. I

loue the not now because thou art my fa
ther and hast done so moch for me oꝛ my
mother and hast boꝛne me & geuen me suc
ke of thy bꝛest (for so do Jewes and sa
racenes) but because of the great loue that
christ hath shewed me. I se rue the not be
cause thou arte mi master oꝛ mi kinge/ for
hope of rewarde oꝛ feare of paine/ but for
the loue of criste. f oꝛ p childerne of faith
are vnder no lawe (as thou seist in p pist
les to the Romayns to the Galathians / in
p first to Timoth/ but are fre: the spꝛite of
crist hath wzittē the liuely lawe of loue
in their hertes w̄ driueth thē to worke of
their awne accorde frely and willingly
for the greate lones sake only which thei
se in

The chil.
dern of fa
ther the worke
of loue and
nede no
lawe to co
pell them
christ is a
to a crist
man.

Of prayer.

We are all
Christes ser-
uautes &
serue Crist

Is in Criste / & therefore nedde ther no lasse
to cōpelle the. Christ is all in all thinges
to the that beleue / and the cause of al loue
* Paul saith (Ephē. vi.) seruautes obeye
vnto youre carnall or fleshy masters wth
fear and trembling / in singlenes of you
re hertes as vnto Christe : & not with eye
seruice and menpleasers : but as the seruā
tes of Christe : doinge the will of god frō
the herte : euē as though ye serued the loz
de & not men. And remēbre that what so
euer good thinge any mā doeth / that shall
he receaue againe of the lozde / whether he
be bōde or fre. Criste thus is all in al th^{gs}
ges & cause of all to a christen man. And
Mat. xxv. saith Christe : in as moche as ye
haue done it to any of þ^e lest of these mi^bre
therne / ye haue done it to me. And in as
moch as ye haue not done it vnto one of þ^e
lest of these / ye haue not done it to me. He
re seist thou that we are christes b^rethern
& euē Christe him selue / and what so euer
we do one to another that doo we to cri
ste. Yf we be in Christe we worke for no
worldly purpose / but of loue. As Paul sa
yth. ij. Cor. v. The loue of Christ cōpel
led vs (as who shuld saye we worke not
of a fleshy p^rurpose) for (saith he) we knowe
we hē forth no mā fleshy : no though we
once knewe christ fleshy we do so now no
more. We are other wise mynded / then
was Peter. Oze we his swerde to fight for
Christe

Of prayer. Fo. c. xlv.

Christe. we are now ready to soffre with
Christ and to loose lyfe & all for oure ver-
ry enemies to bringe the to christe. Yf we
be in crist be are mynded lyke vnto Chri-
ste. We knew no thinge fleshy or after the
wil of that fleshe/as thou seist/ Mat. xii.
Whē one said to him. Loo thy mother and
thy bzyethern stode without despyringe to
speake w the. He answered/who is mi mo-
ther and who are mi bzyetherne. And stret-
ched his hande ouer his disciples sayēge:
se my mother and my bzyetherne. For who
soeuer doeth the wil of mi father who is in
heuen/the same is mi bzother mi sister & mi
mother. We knew not his mother in that
he bare him/but in that he did the wil of
his father in heuen. So now as god the fa-
thers wil and comaundmēt is all to crist
euen so Christ is all to a Christen man.

Christe is the cause why I loue the why
I am ready to doo the vttermoost of my po-
wer for the / & why I praye for the. And
as lōge as the cause abydeth/so longe les-
seth the effecte euen as it is al waye daye
so lōge as the sone shyneth. Do therfore
worst thou cāst vnto me: take awaye my
goodes: take awaye my good name: yet as
lōge as Christ remayneth in myne her-
te/so lōge I loue the not a whit the lesse
so lōge arte thou as dere vnto me as mine
owne soule/ & so lōge am I ready to doo
the good for thyne euyl & so lōge I praye

Christ he
weth no
thige wor-
dly no not
his very
mother,

As lōge as
Christ aby-
deth so lon-
ge a Christ-
ten mā li-
ueth.

Of prayer

for the with all mine herte. For crist do
sireth it of me and hath deserued it of me.
Thine unkindnes compared vnto his kind
nes is nothinge at all / ye it is swallowed
vp / as a litle smoke of a mightie winde / &
is no moare sene or thoughte apō. Boare
ouer that cūl wth thou doist to me. Recea
ue not of thine hāde / but of the hāde of god
& as gods scoze to teach me paciēce & to
nurtoure me / and therfore haue no cause
to be angry with the moare thē the child
hath to be angre with is fathers rod or a
sicke man with a soure or bitter medicine
that healeth him / or a prisoner wth his fet
ters or he that is pūnished lawfully with
the officer that pūnisseth him. Thus is

Money bi Criste all & the whole cause why I loue
eth not the / and to all cā nought be added. * Ther
the chzistē fore cā not a litle money make me loue
to praye. better or moare bound to praye for the ner
God ca make god cōmandmente gretter. Last of
eth for his al / yf I be in Criste thē the loue of Chri
ste cōpelleth me. And therfore I am ready
to geue the mine and not to take thine frō
the yf I be able I wil doo the seruice fre
ly / yf not / then yf thou minstre tome agai
ne / that receaue I of the hande of god wth
ministereth it to me by the. For god care
th for his and ministrereth all thinges vnto
thē and moueth turkes and saracenes and
al maner infidels to doo thē good / as thou
seist in Abrahā / Isaac & Iacob how god
went

Of prayer. J. cxxvi.

Swet with Ioseph in to Egipte & gate hē
 fauoure in the pzeon & in euery place / w
 fauoure ioseph receaued of p hande of god
 and to god gave the thākes. This is God
 and Chzist all in al: good and bad recea-
 ue J of god. Thē that are good J loue be-
 cause they are in Criste & the euyl to b:ū
 ge thē to Criste. When any mā doeth wel
 J reioise / that god is honoured / & w hē ani
 mā doeth euyl J sorow because / that god
 is dishonoured. Finally i as moch as god
 hath created al & Chzist bought al w hys
 bloude / therfore ought all to seke god ad
 Criste in all and elle no thinge .

But cōtrary wise vnto mōkes / freres / & The be-
 to the other of oure holi spiritualte there is a God
 ly is all in al & causa of al loue. Offer ther cause of
 to / so art thou father mother / sister / & bro- vnto our
 ther vnto thē Offerest thou not / so know spiritual
 thei p not / thou art nether / father / mother
 sister / brother ner any kinne at all to thē.
 He is a sister of oures he is a brother of
 oures saie thei he is verely a good mā for
 he doeth moch for oure religio / he isa mo
 ther to oure couēte: we be greatli bound to
 prais for thē And as for such & such (saye
 thei) we know not wether thei be good oz
 bad oz wether thei be fish of flesh for thei
 doo nought for vs we be moare bounde to
 prais for oure benefactours (saie thei) & for
 thē that geue verthē for thē that geue vno
 For thē that geue litle are thei litle bound
 and

Of prayer

All is of p
 mely ad no
 hinge of
 hille cri-
 his lone
 orgeteth
 er selfe:
 ut makes
 me thin-
 eth on the
 ely.

& the thei loue litle / & for the that geue mo-
 ch are thei moch boude & the thei loue mo-
 ch. And for the that geue nought are thei
 nought boude & the thei loue not at al and
 as thei loue the whē thou geuist: so hate
 thei the whē thou takest awaye frō the &
 rūne al vnder a stole & curse the asblacks
 as pitch So is cloister loue & hely loue /
 cloister praiser hely praiser & cloister bre-
 therhed beli bretherhed. I dare ouer loue
 that spzgeth of crist seketh not hir awne
 selfe (i. Cor. xii.) but & forgetteth hir sel-
 fe & bestoweth hir apō her neighbours pfit
 as crist sought oure pfit & not his awne
 He sought not p fauoure of god for hi sel-
 fe / but for vs yee he toke the wrath & venge-
 aūce of god frō vs vnto hi selfe ad bare it
 on his awne backe to bringe vs vnto fa-
 uoure. Likewise doeth a cristē māgeur to
 his bzyethern & robbeth the not as freeres
 makes doo. But as paul cōmaūdeth Eph.
 iii. labourerth w his hādes some good wor-
 ke to haue where w to helpe p neady / thei
 geue not but receaue only. Thei labourer
 not but liue ydel of the swet of the poze
 There is none so poze a wedow / though
 we haue not to finde hir selfe & hir childe-
 res ad runer ani monei to geue: yet what the free-
 kes ouer snatch a chese or some what. They pre-
 ach / sayst thou & labourer in p worde. First
 preach, I saie thei are not called & therfoze ought
 not for it is the curates office. The curate

Of prayer .f.cxxviii.

can not sayst thou what doeth the these the
re the: Secundarily a true pacher pacher
cristes testamēte only & maketh criste the
cause & rewarde of all oure deades & tea-
cheth eueri mā to be are his crosse willigly
for cristes sake. But these are enemies vnto
to the crosse of criste & preach their believ
is their god Eph. iii. and they thinke that
lucre is the seruinge of god. i. Tim. vi. th.
at is they thinke them criste only which
offer vnto their belies / which when thou
hast filled then spue they out prayers for
the to be thi rewarde / & yet wott not wh
at prayer meaneth Prayer is the longinge
for gods pmisses / w pmisses as they pach
thē not so longe thei not for thē ner with
thē vnto any mā / Their longinge is to syl
their pacher / who they serue & not Christ
ād thezow swete preachinge ād flatterin
ge woꝝdes deceaue the hertes of the sym-
ple and vnleined. Roma. xxi.

Finally as Christ is the whole cause
why we doo al thinge for oure neybour
euē so is he the cause whi god doeth al thi
ge for vs / whi he receaueth vs in to his ho-
ly testamēte / and maketh vs heyres of all
his promisses / ād possideth his spzite in to
vs / ād maketh vs his sonnes / & fashoneth
vs like vnto Christ / and maketh vs soch
as he wolde haue vs to be ✕ The assura-
unce that we are sonnes beloued / & heyres
with Christ / and haue gods spzite in vs
is the

Christ is
whole cau-
se whi god
loueth vs.

Of prayer.

How to know that we are gods sonnes
The law is the marke: y^e touchstone where w^e oughte to tye oure selues & se howe far we are purged.

is the cōsente of oure hertes vnto the law of god, which law is all perfection and the marke where at all we oughte to shewe And he that hitteth that marke / so that he fulfilleth the lawe with all his herte soule and myghte and with full loue and lust without al let or resistaunce ys pure golde & needeth not to be put eny moare in the fyre / he is streghte and ryghte and needeth to be no moare shaued: he is ful fashioned lyke Christe and can haue no moare added vnto hi. Neuer the lesse there is none so perfecte in this life that fyndeth not let and resistaunce bi the reason of one small sinne or birth poiso that remainet in him / as thou maist se in the lines off all the saintes thowout all the scripture & in Paul Ro. vii. The wil is p^{re}sent / saith he / but I finde no meanes to perfoyme that which is good. I doo not that good thing which I wolde: but that euill doo I w^old I wolde not. I finde by the law that when I wolde doo good / euill is p^{re}sent with me, I delite in the law as concerninge the innerman / but I finde another law in my members rebellige agēste the law of my minde & subduinge me vnto a law of sinne

The righte crosse of Christ.

which law of sinne is nothinge but a corrupted & a p^oisoned nature w^o breaketh i to euill lustes & fro euill lustes i to weakened deadnes & must be purged w^o the trewe purgatory of the crosse off Christe / that is thou must

Of prayer f. cxxviii

must hate it wth al thine herte & desyre god
to take it fro the: and the what so ever cro
sse god putteth on thy backe beare it paci
ently whether it be pouerte sicknes o^r per
secucioⁿ o^r what so ever it be / & take it fo^r a
righte purgato^ry & thinke that god hath na
viled the fast to it / to purge & therby * fo^r ueth not &
he that loueth not the law & hateth his sin law ad ha
ne / & hath not p^ressed in his herte to figh^t tith sin ha
re agēit it / & mo^rneth not to god to take it th no par
aswage & to purge him of it / the same hath te with
no parte wth criste * Y^f thou loue the lawe Ch^rist.
and findest that thou hast yet sinne hāgin ¶ Now to
ge on the / where of thou sorowest to be de trie the do
loured & purged & sekest healp of aniother drine of ou
saue of god only / all is not worth a strawe re spiritus
as fo^r an example / thou hast a couetous alte
minde and mistrustest god & therfoze arte
moued to begyle thy neyboure ad arte vn
to him mercilesse / not caringe whether he
sinke o^r swim / so thou maist winne bi him
o^r gett from him that he hath: the gett the
to the obseruaunte which is so purged fro
that sinne that he w^{ill} not once handle a
peny / and with that soyle doeth the soile
fore make the gosse come flyenge in to his
hole / ready prepared fo^r his mouth with
out hys laboure o^r swet / and bye of hys
merites which he hath in store and geue
thy money not in to his holy handes but
to one of them that he hath byzed ether
with parte of his prayers o^r parte of his
prays

Of prayer.

prayer to take the sinne vpon hi and to handle
his money for hi. In like maner yf any par
son that is vnder obediēce vnto gods ordi
nauce (whether it be sonne or daughter ser
uaunt/wife or subiecte) consente vnto the or
dinauce/and yet fynde contrary motions/
let him goo also to the that haue professed
an obediēce of theyr owne makinge/ & bye
parte of their merites. Yf this wise geue the
ix. wordes for. iij. goo to the charterhouse
se & bye of their spleene & so. ✕ Yf the abbe
nyng of the obseruaunt fro handlinge mo
ney heale thine herte fro desyringe money
& the obediēce of the that will obeye no
thiſe but their owne ordinauce/heale thy
disobediēce to gods ordinauce/ & the silēce
of the charterhouse make tame thy swines
tonge: then beleue that their prayers shal
deliuer thy soule fro the paines of that ter
rible and fearfull purgatory which they
haue sayned to purge thy purse with al.

The spiriualte encreaseth dayly. Whoo
plates/moo prestes/moo monks/freres/cha
nos/nunnes & moo heretikes/ I wold saye
heremites with like drasse/ & et before the
the encrease of saint Fraūces disciples in
so fewe yeres. Welle how many thousande
ye how many twēty thousandes/ not disci
ples only: but whole cloisters are spronge
out of hell of the in so litle space. Watering
ge of prayers encreaseth dayly. Their ser
uice as they call it / waxeth longer & longer
and

Al the pra
yers & me
rites of our
religious
purge our
lustes the
at they of
value and
else not.

The.iiij.senses. f.c.xxix

and the labour of their lyppes greater /
new saintes/new seruice/new felles and
new holy dayes. what take all these aw-
aye: Synne: Nay. For we se the contrary
by experience & that sinne groweth as they
grow. But they take a waie first gods wo-
rd be to faith hope/peace/vnite/loue & cōco-
de then ho use & lode/rent and fee /toure &
tounne/goodes and cattell/and the betyme
ate out of mens mouthes. All these liue by
purgatory. When other wepe for their
frendes they singe merely/when other lo-
se their frendes they gete frendes. The
pope w all his pardōs is grounded on pur-
gatory. Priestes/mōkes/chanōs / freres w
all other swermes of ypocrites doo but
empty purgatory and fill hell. Every mas-
se/saye they / deliuereth one soule out of
purgatory. Yf that where trew / yee yf
then masses were ynow for one soule/yet
were the parish prestes and curates of eue-
ry parish sufficiente to scoure purgatory.
All the other costly woꝝke men myght be
well spared.

The.iiij.senses of the scripture.



They deuide the scripture in to
iiij.senses/the literall /tropolo-
gicall/allegozical/anagogicall.
The literall sence is become
nothings at all. For the pope hath taken
it cleane awaye and hath made it his pos-
session. He hath partly locked it vp with

the

what the
spiritual
se taketh
swaie with
their pra-
yers.

when oth-
er wepe
ey singe
when oth-
er losethe
synne.

All is o
purgatory
These ph-
sicians gete
no other
medicines
saue purga-
ciōs only.

The.iiii.senses

the false and counterfayted keyes of hys
tradicions ceremonyes and fayned lyes;
And partly driueth men from it with vio-
lence of swerde. For no man dare abyde
by the litterall sense of the texte/ but vn-
der a protestacion/ yf it shal please the po-
pe. The tropologicall sense pertyneth to
good maners (saye they) and teacheth wh-
at we ought to doo. The allegory is ap-
propriate to faith/ and the anagogicall to
hope and thinges aboue. Tropological &
anagogicall are termes of their owne fay-
ninge and all together vnnecessary. For
they are but allegories both two of them/
and this worde allegory comprehendeth
them both and is yough. For tropologi-
call is but an allegory of maners and ana-
gogicall an allegory of hope. And alle-
gory is as moch to saye as straunge spea-
kinge or borrowed speech. As when we
saye of a wa.itan childe / this shepe hath
magottes in his tayle/ he must be annoy-
ned with byrchin salve / which speech is
borrowed of the shepardes.

**Allegory
ad, what it
signifieth,**

**The scrip-
ture hath
but one
sense.**

Thou shalt vnderstode therfore that the
scripture hath but one sence wh is the litte-
rall sence. And that litterall sence is y ro-
te & grounde of all / & the ancre that neuer
faileth/ wher vnto if thou cleue thou canst
neuer erre or goo out of the waye. And if
thou leue the litteral sence: thou canst not
but goo out of the waye. Neuer the later

the

Of y^e scripture. F.cxxx

the scripture vseth p^rouerbes/similitudes
redels o^r allegozies as all other speeches
doo/but that w^h the p^rouerbe/ similitude/
redell o^r allegozy signifieth is euer the li
teral sence/which thou must seke out dili
gently. As in the english we bo^row wo^r
des and sentences of one thinge and apply
them vnto another and geue the new signi
ficatiōs. We saie let the see swell and rise
as hye as he will yet hath God appoyne
ted how ferre he shall goo: meaninge th^a
at the tyrauntes shall not doo what thei
wolde/but that only which God hath ap
poynted them to doo/loke y^er thou lepe/
whose literall sence is/doe nothinge so
denly o^r without auisemente. But not
howe that thou stondestapon/whose lite
rall sence is/oppresse not the compyns/and
is bo^rowed of heuers. Whē a thinge spe
adeth not well/we x bo^rowe speech and
saye/the Bishope hath blessed it because
that nothinge speadeth well that the me
dyl with all. Yf the podel be burned to
o^r the meate ouer rosted/we saye/ the bis
hope hath put his fote in the pottle / o^r
the byshope playd the coke / because the
bishops burn who thei lust & who soeuer
displeaseth them. He is a pontificall fel
low/that is/prowd & statly. He is popish
that is/superstitious & faithlesse. It is a pa
styme for a prelate. It is a pleasure for a
Dope. He wolde be free and yet wil not

Bo^rowed
speech.

Di

R.ii hang

The.iiij.senses

have his heed shauen. He wolde that no mā shulde smyte hym & yet hath not þ po pes marke. And of hi that is be trayd ad woteth not how/we saie/he hath bene at Myziste/He is master parsons sisters dogh ter/he is þ bishopes sisters sonne/he hath a cardinal to his vncle/He is a spirituall whoze/it is the gentle womā of þ parso nage/he gaue me a kyrieleyson And of hie that answereth hir husbände.vi.wozdes for one we saie/He is a sister of the char therhouse/aswe shulde saie/He thinketh that He is not bounde to kepe silēce their silēce shalbe a satisfaction for hir. And of him that wil not be saued bi Chzistes me rites/but by the woꝝkes of his awne ima ginacion/we saie/it is a holy woꝝke man This boꝝow we ad faine new speach in every tonge. Al fabels pphesies & redels are allegozies as Ysopes fabels ad Mar liens pꝛophesies and the interpꝛetation of them are the literal sence.

So in lyke maner the scripture boꝝoweth woꝝdes ad sentēces of al maner thi ges ad maketh pꝛouerbes and similitudes or allegozies. As Chzist saith. Luke.iiij. Whisition heale thy selfe. whose inter pꝛetation is/doe that at whome w thou doest in straunge places and that is the li terall sence. So when I saie Chzist isa lābe/I meane not a lābe that beareth wol but a meke and a paciente lambe which is beaten

Of the scripture. F. cxxxi

beaten for other mens fautes. Christ is a vine/not that beareth grapes: but out of whose roote the bzaunches that beleue/ receiue the spirite of lyfe ad mercy and grace & power to be the sonnes of god ad to doo his will. The similitudes of the Gospell are allegories borrowed of worldly matters to expresse spiritual things. The Apocalypse or reuelations of John are allegories whose litterall sense is hard to finde in many places.

Beyond all this/whē we haue found out the litteral sence of the scripture / by the procelle of the texte/or by a like texte of another place. Thē goo we & as þ scripture borroweth similitudes of worldly things euē so we agayne borrow similitudes or allegories of the scripture/ & appli thē to oure purposes/ * Yf allegories are no sence of the scripture: but fre thinges besides þ scripture/ ad all to gether in the libertie of the spirite. which allegories I maye not make at all the wilde aduētures: but must kepe me yf in the cāpasse of the faith/ and euer apply myne allegory to Christ/ & vnto the faith. Take an ensample/ thou hast the story of Peter how he smote of Malchuses eare ad how Christ healed it agayne. There hast thou in þ plaine texte greete lerninge/ greete frute/ & greete edifiengge/ yf I passe ouer because of redouines. Then come I/ when I preach of the lawe

The righte vse of allegories.

allegories are no sence of scripture.

The.iiii.senses

and the gospel/and bozow this example
to expresse the nature of the law and of the
Gospel/and to paynte it vnto the befoze
thine eyes. And of Peter and his swerde
make of the law/and of Christ the Gos-
pell/sayenge/as Peters swerde cutteth of
the eare so doeth the law. The law dam-
neth/ the law kylleth / and mangleth the
conscience.

There is no eare so righteous that can
abide the hearinge of the law. There is
no deade so good but that the law dam-
neth it. But Christ/that is to saye the go-
spell / the promyses and testamente that
god hath made in Christe/ healeth the hea-
re and conscience which the law hath hur-
te. The gospel is lyfe/mercy and forge-
uenes frely / and all to gether an helinge
playster. And as peter doeth but hurte
and make a wounde where was none be-
foze:euē so doeth the lawe. For whē we
thinke that we are holy/and righteous/
full of good deades/ yf the law be preach-
ed a ryght/oure righteousness and good de-
ades vaneish awaye as smoke in the win-
de/ & we are left damnable synners only.
And as thou seist how that Christ healeth
not tyll peter had wōded/ & as an healin-
ge playster helpeth not tyll a corrosi hath
trobled the wounde/euen so the gospel hel-
peth not/but when the law hath wōded
the conscience and brought the sinner in to
the

Of the scripture f.cxxxi

the knowlege of his sinne.* This allego-
 ry proueth nothinge nether can doo. For
 it is not the scripture/ but an exāple of a
 similitude borrowed of the scripture to de-
 clare a texte of a cōclusion of the scriptu-
 re moare expresse and to rote it and graue
 it in the herte. For a similitude of an exā-
 ple doeth printe a thinge moch deeper in
 swittes of a man then doeth a playne spea-
 kinge/ and leaueth behinde him as it were
 a synge to pricke him forwarde and to a-
 wake him in all. * Moare ouer if I coul-
 de not proue in an open texte that which
 the allegory doeth expresse/ then were the
 allegory a thinge to be gessed at an of no
 greater value then a tale of Robyn hode.
 This allegory as twichinge his first par-
 te is proued by Paul in. iij. chap. of his pi-
 stle to the Roma. where he sayeth. The
 law causeth wrath. And in. vii. chapter
 to the Roma. When the law of cōmand-
 mente came/ synne reuyued/ and I become
 deed. And in the. ii. pistle to the Corint. p
 threde chapter/ the law is called the min-
 stre of deeth and damnacion. &c. And as
 concernynge the seconde parte Paul saith
 to the Romayns. v. chapter. In that we
 are iustified by faith we are at peace with
 God. And in the seconde Pistle to the Co-
 rinthians the. iij. The gospel is called
 the ministracion of iustifienge and of the
 spirite. And Gala. iij. The spirite cometh
 by prea-

Allegory
 es proue
 nothinge

If thou
 not prou
 the alleg
 ry in an
 pen text
 then is i
 false do
 trine.

The.iiij.senses

The litte
all sence
oued the
allegoꝝ.

by preachinge of the faith. &c. This doeth
the litterall sence proue the allegoꝝ and
beare it as the foundatio beareth the hou
se. And because that allegoꝝies proue no
thinge therfore are they to be vsed sober
ly and seldom and only where the texte of
fereth the an allegoꝝ.

And of this maner (as I aboue haue
done) doeth Paul borrow a similitude/a fi
gure oꝝ an allegoꝝ of Genesis to expresse
the nature of the law & of the gospell/and
by Agar & hyꝝ sonne declareth the proper
tie of the law and of hyꝝ bonde children
w̄ wilbe iustified by deades / and by Sa
ra and hyꝝ sonne declareth the proprietye
of the Gospell and of hyꝝ fre childerne w̄
are iustified by faith/and howe the children
of the law which beleue in their woꝝkes
persecute the childerne of the Gospell w̄
beleue in the mercy and trueth of god and
in the testamente of his sonne Iesus oure
lorde. And lyke wise doo we borrow like
nesses oꝝ allegoꝝies of the scripture as of
Pharao and Herod and of the scribes and
Pharisees/to expresse oure miserable cap
tinite and persecution vnder Antychrist
the Pope.

The faith
as lost
borrow al
go. yes.

The greatest cause of w̄ captinite and
the decay of the fayth and this blyndnes
where in we now are sprange first of al
legoꝝies. For Origen and they of his tyme
drew all the scripture vnto allegoꝝies
whose

Of the scrip. f.c.xxviii

whose ensample they that came after followed so longe / tyll at the last they forgot the order / and processe of the texte supposinge that the scripture served but to fayne allegozies upon. In so much that twentye doctours expounde one texte .xx. wayes as children make descant and playne songe. & Then came our sophisters with their Anagogicall and chopologicall sence and with an antetheme of halfe an ench/oute of which some of them drawe a threde of .ix. dayes longe. Yee thou shalt fynde ynow what will preach Christ / and proue what some ever poynte of the sayth that thou wilt / as wel out of a fabel of Ovide as of any other Poet / as out of saynt Johns as good a gospell as Pauls pistles. Yee they are conuinite as me vnto such blyndnes that thei not only saye the literall sence profiteth not / but also so that it is hurtfull and noysome and killeth the soule. which damnable doctrine they proue by a texte of Paul. ii. Cor. iij. where he saith the letter killeth but the spirite geueth lyfe. And saie they the little all sence killeth and the spirituall sence geueth lyfe. we must therfore / saye they seke out some chopologicall sence.

Chopologicall sence
sophisters.

Poetrie is
as good a
unite as
scripture
to our sence
le men.
The litte
all sence
killeth sa
ye Sophy
sters.

Here lerne what sophistry is and how blynde they are / that thou mayst abhorre them and spue them out of thi stomake for ever. Paul by the letter meaneth Moyses law: which the processe of the texte folowinge

The.iiii.senses

The letter killeth is expounded.

Swinge declareth moze bryghte then the sonne. But it is not their gyle to loke on the order of any texte but as they fynde it in their doctoures so allege they it and so vnderstonde it. ¶ Daniel maketh a cōparison betwene the law and the gospell and calleth the law the letter/because it was but lettres graue in two tables of colde stone. ¶ For the law doeth but kyl and damne the cōsciēces/as longe as there is no lust in the herte to doo that which the law commaūdeth. Contrary wise he calleth the gospell the administraciō of the spzite and of righteousnes or iustifiēge. ¶ For whē crist is preached and the promyses which God hath made in Christe are beleued the spzite entereth the herte and looseth the herte & geneth lust to doo the lawe and maketh the lawe a lyuely thinge in the herte. ¶

Colone ¶ Now as sone as the herte lusteth to doo the law is right law /then are we righteous before God & righteousnes oure synnes forgeuen. ¶ Neuer thelesse the law of the letter graued in stone and not in the hertes was so glorious/that Moyses face shone so bryghte that the childerē of Israell coulde not beholde his face for bryghtnes. It was also geuen in thunder and lighteninge and terreble signes so that they for feare came to Moyses & desired him that he wolde speake to them and let god speake no moare. Lest we dye (said they). ¶ If we heare him any moare: as thou

Of the scríp. I. cxxxiij

thou maist se. Exodi twenty. wherapon paul maketh his comparison sayenge: yf the ministracion of deeth thow the letters figured in stones was glorious/ so that the childern of Israel coulde not beholde the face of Moles for the glozy of his countenaunce: why shal not the administraciō of the spzite be glorious: And agayne: if the administracion of damnacion be glorious: moch moare shal the administratiō of righteousness exceed in glozi. That is/ if the law that kylleth synners and helpeth them not/ be glozypous/ then the Gospel which pardoneth sinners/ and giveth them power to be the sonnes of god/ and to over come synne/ is moch moare glozypous. And the texte that goeth before is as clere.

For the holy Apostel paul sayeth / ye Corinthians are oure pistle/ which is vnderstonde and red of all men/ in that ye are known how that ye are the pistle of Christ ministred by vs and wrytten: not with ynke (as Moles lawe) but with the spzite of the lyvinge God: not in tables of stone (as the ten commaundmentes) but in the fleshy tables of the herte / as who shulde saye / we wrytte not a deed law with ynke and in parchemente/ ner graue that which dāned you in tables of stone: but preach you that which bringeth the spzite of life vnto youre brestes/ w spzite wryteth

The.iiii.senses

wzitteth & graueth the lawe of loue i you
 re hertes & geueth you lust to doo the wil
 of god. And forthermoare! sayth he oure
 ablenes cometh of god which hath made
 vs able to ministre p new testamēt not of
 the letter (that is to saye not of the law)
 but of the spzite. For the letter (that isto
 saie the law) killeth: but the spzite geueth
 life (that is to saye the spzpte of God) w
 entrereth youre hertes when ye beleue, p
 glad tydinge that are pzeached you in cri
 ste quickeneth youre hertes & geueth you
 lyfe/and lustand maketh you to do of loue
 and of youre awne accorde with out com
 pulsio / that which the law cōpelled you
 to doo/and damned you because ye could
 not doo with loue and lust and naturally
 This seist thou that the letter signifieth
 not the literall sence & the spzite the spi
 ritual sence. And Rom. ij. vseth Paul this
 terme litera for the law/ And ro. vii. whe
 re he setteth it so plaine/that if the great
 wzath of god had not blinded them they
 coude neuer haue stombled at it.

**The litte.
 ralsence is
 spiritual.**

God is a spzite and al his wzodes are
 spiritual. His x litteral sence is spiritual
 and all his wzodes are spirituall. when
 thou readest. Math i. he shall beare a sō
 ne ad thou shalt call his name Jesus. For
 he shall saue his people from their sinnes
 This litteral sence is spiritual ad euerla
 stinge lyfe vnto as many as beleue it And
 the

Of y scripture f. cxxxiij

the literall sence of these wordes Mat. v
blesed are the mercyfull/ for they shal ha
ue mercy are spirituall and lyfe. Wherby
they that are mercyfull maie of right bi p
truetly and promise of God calenge merci
And like is it of these wordes. Mat. vi.
If you forgeue othermen their sinnesioure
heuenli father shal forgeue you yours And
so is it of al the promises of god. Finally
al gods wordes are spiritual/ if thou haue
eyes of god to se the right meaninge of the
texte & where vnto the scripture pteineth
and the finall ende and cause therof.

All the scripture is ether the promises
and testamente of God in Christ and sto
ries pteyninge there vnto / to strength
thy fayth ether the law and stories ptey
ninge therto to feare the from euell doin
ge. There is no story nor geste/ seme it ne
uer so symple or so vile vnto the worlde
but that thou shalte finde therein spirite &
life and edifiēge in the literall sence. For
it is gods scripture wzittē for thy lernin
ge and conforzte. There is no cloute or rag
ge there that hath not pzeious reliques
wzapte therein of fayth/hope/paciēce and
longe soferinge and of the trueith of God
and also of his ryghtwesnes. Set befoze
the the story of * Ruben which despyled
his fathers bed. Marke what a crosse god
sofered to fall on the necke of hys electe
Jacob. Considze fyrst the same amōge the
yether

What isto
besoughte
in the scri
pture & in
the litte
ral sence.

The story
of Ruben.

The.iiij.senses.

Yethen/when as yet there was no moo of the whole woꝛlde with in the testamen-
te of God but he and his household. I re-
poꝛte me to oure pꝛelates which swere bi
their ⁊ honoure whether it were a crosse

Swere th se oꝛ no. Heist thou not how oure swoked
ey bi their bylders rage/because they se their byldin
honoure ⁊ gesburne now they are tryed by the fyꝛe
thē are th- of Gods woꝛde/ad how they stee by the
ey not rea. whole woꝛlde/to quēch the woꝛde of god
by to sofre foꝛ feare of loosynge their honoure. The
shame foꝛ what busynes had he to pacifie his chil-
dren la derne? Loke what a doo he had at the de-
fyllinge of his daughter Dina. And be th-

ou sure that the bꝛethern there were no
moze furious foꝛ the defyllinge of their sy-
ster / then the sonnes here foꝛ the defyllin-
ge of their mother. Marke what folowed
Ruben / to feare other that they shame
not their fathers ad mochers. He was cur-
sed and lost the kyngdome and also the
pꝛestdome/ ⁊ his tribe oꝛ generacion was
euer few in numbꝛe as it appereth in the
Boꝛies of the Bible.

The adu-
ltery of Da-
uid.

The adultery of David with Bat-
sheba is an ensample/not to moue vs to ex-
cell:but yf (whyle we folow the waie of
righteousnes) any chaunce dꝛyue vs a sy-
de/that we despere not. For yf we saw
not such infirmities in Gods electe/ we w
are so weake and fal so ofte shulde vtterli
despeare

Of y scripture J.c.xxv.

bespeare and thinke that god hath cleane
forsaken vs. It is therfore a sure and an
vndoubted conclusion/whether we be ho
ly or unholy we are all sinners. But the
differēce is/that gods synnerscōsente not **The differēce**
to their synne. They consente vnto the rēce betwe
law that it is both holy and righteous and ne **Gods**
mozne to haue their synne taken awayne. synners &
But the deuils synners cōsente vnto their the **deuils**
synne and wolde haue the law and helita
ken awayne and are enemies vnto the righ
teousnes of God.

Lyke wyle in the whomely gest off
Noe when he was drōke/and laye in his **Noe**
tente with his pyuey memmbres open hast
thou greate edispenge in the litterail sena
ce. Thou seyst what becometh of the cur
sed childern of weked ham which saw his
fathers pyuey memmbres and gested thers
of vnto hys bʒethern. Thou seyst also
what blessinge fell on Sem and Japhet
which went backward and couered the
ir fathers memmbres and saw them not.
And thʒydly thou seyst what infirmyte
accompaynyeth Gods electe be they ne
uer so holy which yet is not imputed vns
to them. For the fayth and thʒust they
haue in God swaloweth vp all their syn
nes.

Not w stādinge this texte offereth vs an **The pope**
apte & an hāsome allegozi or similitude to **is likened**
describē our weked hā anticriste the pope **to ham.**
which

The.iiii.senses of y scrip. &c

So many hundred yeres hath done all the
same that herte cā thinke vnto the pzeny
membze of God w is the woꝛde of pꝛomi
se oꝛ the woꝛde of fayth as Paul calleth
it Roma. x and the Gospell and testamen
te of Chziste where with we are begoten
as thou seest. i. Pet. i. and James. i. And
as the cursed childern of ham grew into
geauntes so myghty and greate that the
childern of y Israel seemed but ge shoppers
in respecte of the so the curseth sonnes of
oure Ham the pope his cardinals/bilsho.
pes/abbotes/monkes and freres are beco
me myghty geauntes aboue all pꝛower and
andozite/so that the childern of fayth in

They will
to heuen by
a waye of
theire aw
ne makige

the respecte of them/are moche lesse the gref
hoppers. * The hepe mountayne apōmo
untayne/and will to heuen by their awne
strength/and by a waye of their awne ma
kynges/and not by the waye Chziste. Ne
uer the later those geauntes for the wicked
nes an. abhominaciōs w they had wzoug
ht/and god vterly destroye/ parte of the
by the childern of Loth /and parte by the
childern of Elau / and leuen naciōs of the
by the childern of Israel. So no doute sh.
al he destroye these for like abhominaciōs
and that shortly. For the kingdome is but
the kingdome of lyes and falshedd/w must
medes perissh at the cominge of the trueth
of gods woꝛde/as the night vane sheth a way
eye at the pꝛesence of daye. The childern
of Israel

Of similitudes. f.c. xxxviij

of Istael slew not those geauntes / but the power of God / gods trueth and promises as thou maist se in Deuter. * So it is not we that shall destroye those geauntes as thou maist se by Paul. ij. Thessalo. ij. spea kinge of oure Iham Antichrist. Whom the lord shall destroye (saith he) wth the spzite of his mouth (that is / by þ^e woordes of trueth) and by the bryghtnes of his cominge (that is / by the preachinge of his gospel.

The vse of similitudes.

And as I haue sayde of allegories / euē so it is of woꝛldly similitudes / w^{ch} we make ether w^{ch} we preach ether w^{ch} we expound þ^e scripture. The similitudes proue no thinge / but are made to expresse moare plainly that w^{ch} is cōtayned in þ^e scripture & to leade the in þ^e spirituall vnderstōdinge of the texte. As the similitude of matrimony is takē to expresse the mariage that is betwene crist & oure soules / & what excedinge mercy we haue there / where of al þ^e scriptures make mēciō. And þ^e similitude of þ^e mēbꝛes / how every one of thē careth foꝛ other is taken to make the fele w^{ch} it is to loue thy neighbour as thy selfe * That pachertherfoꝛe that bringeth a naked similitude to proue that w^{ch} is cōtayned in no texte of scripture ner foloweth of a texte / counte a disceauer / a leader out of the waye / and a false prophete / & beware of his philosophi and

Do.

persuade

A similitude w^{ch} out scripture is a suretoken of a false prophete

The vse of

persuasions of mā's wisdome as Paul enu-
cy where warneth the Paul. 1. Corint. ij.
saith: my wordes & my preachinge where
not wth entyslinge wordes and persuations

Paul prea- of mā's wisdome / but in the winge of the
hed not sp^{ir}ite & p^ower / that is / he preached not dre-
wozldly ames cōfirminge them wth similitudes / but
wisdome . Gods woꝛde confirminge it wth myꝛacles /
& wth woꝛkinge of the sp^{ir}ite the which ma-
de them fele euery thinge in their hertes.
That youre faith / saith he / shuld not stou-
de in the wisdome of man : but in the po-
wer of god. & f^or the reasons & similitu-
des of mans wisdome make no sayth / but

similitu- swaueringe & vncertayne opiniōs only o-
des and re ne draueth me this waye wth his argumen-
asons of te a nother that / & of what p^{ri}nciple thou
mans wis- p^{ro}uest blacke a nother p^{ro}ueth white / &
dome ma - so am I euer vncertayne / as yf thou tell
he no faith me of a thinge done in a ferre lōde & a no-
but swaue- ther tell me the cōtrary / I wote not what
tinge opi- to beleue. But faith is wrought by the po-
niōs only. wer of God / that is / when gods woꝛde is

preached / the sp^{ir}ite entereth thine herte
gods woꝛd & maketh thy soule fele it & maketh the so-
maketh su- luer of it / that nether aduersite noꝛ perse-
refaith soꝛ- cucion / ner deeth / nether hell / ner the p^oss-
god cā not- ers of hell / nether yet all the paynes of
pe, hell could e one p^{re}uaile agens^t the oꝛ mo-
re the- rom the s^uer rocke of gods woꝛde
that thou shuldest not beleue that which
God hath swoꝛne.

And

Similitudes. f. cxxviii

And peter. ii. pete. i. saith we folowed
not deceauable & fables / when we ope-
ned vnto you the power and compynge of
our lord Jesus Chyiste: but with our ey-
es we saw his maiestie. And agayne / we
haue (saith he) a moare suer woꝛde of pꝛo-
phesie / where vnto yf ye take hede / as vn-
to a lyghte shynynge in a darke place / ye
doo well. The woꝛde of pꝛophesie was
olde testamente which bereth recoꝛde vn-
to Chyiste in every place / without which
recoꝛde the Apostles made nether simili-
tudes noꝛ argumentes of woꝛldly witte.
& Here of scit thou / that all the allegoꝛi-
es / similitudes / persuasions and argumen-
tes which they brynge without scripture
to pꝛoue payenge to sayntes / purgatoꝛy /
eare confession / and that God will heare
thy prayar moare in one place then in a-
nother / and that it is moare meritorious
to eate fysh then flesh / and that to disgyse
thy selfe and put on this oꝛ that maner co-
te is moare acceptable the to god as god
hath made the / and that wedow hode is
better then matrimony / and virginite the
wedow hode / and to pꝛoue the assumptio-
n of oure lady / and that she was boꝛne
without original synne / ye and with a kif-
se saye some / are but false doctrine.

Take an ensample how to pꝛoue that
wedow hode & virginite excede th matri-
moni thei brynge this woꝛldly similitudes

¶ He that

Peter pꝛe-
ched not
bles & fal-
se similit-
des but th
plaine scri-
pture.

¶ He that
doe so.

The vse of

He that taketh most payne for a man deserueth most & to him a man is most bounde so likewise must it be in god and so forth now the wedow & virgyn take moare paine in resistinge their lustes then the married are no ried wife/therfore is their state holper, good argu. first I saye/that in their awne sophistries the samō a similitude is the worst & feblest argument & p̄ sophi. te that can be and proueth lest and sonest ersawne disceaueth/Though that one sone doo moare seruice for his father the another/ yet is the father fre & maie with righte rewarde the al a like. For though I had a thousande brethren and did moare the they al yet do I not mi dutie. The fathers & mothers also care most for the leest & weakest and the that can do leest:ye for the worst care they most and wold spende not their goodes only:but also their bloud to bringe the to the righte waye. And euē so is it of the kingdome of Christe as thou maiest well se in the similitude of the riotous sone Luke.xv. Moare ouer Paul saith i.co rin.vij. It is beter to marie then to burne For the persone that burneth can not quietly serue God in as moch as his minde is drawen awaye & the thoughtes of his herte occupied in wōderfull & mōstrous imaginaciōs. He can nether se/ner heare/ner reade but that his wittes are rapte and he cleane from him selfe. And agayne/saith he/circumcision is nothinge vncircumcision

Similitudes. f. cxxix

ccisio is nothinge: but the keepinge of the com-
maundmentes is all to gethr. Loke wher
re in thou canst best kepe the commaund-
mentes thither get thy selfe and therein a
byde / wheder thou be wedow wife or ma-
yde / and then hast thou all to God. ¶ Yf
we haue infirmities that draw vs fro the
lawes of god / let vs cure them with the
remedies that god hath made. Yf thou bur-
ne marv. For god hath promysed the no
chastite / as longe as thou maist vse the re-
medy that he hath ordered: no moare the
he hath promysed to flake thyne hongre
without meate.

we mu-
cure oure
firmitie
the reame
dies that
god hath
ordered
not temp-
te god.

Now to aske of god moare then he ha-
th promysed cometh of a false fayth and is
playne ydolatrie: and to desyre ¶ a mira-
cle where there is naturall remedy / istep what
tinge of god. And of payne takynge this tinge of
wyse vnderstande. He that taketh payne god is.
to kepe the commaundmentes of god is su-
er therby that he loueth god / and that he
hath gods spzite in him. And the moare
payne a man taketh (I meane patientli &
without groundinge) the moare he loueth
god and the perfecter he is and neare vnto
that health which the soules of all cristē
men longefoze / and the moare purged fro
the infirmite and sinne that remaynet in
the fleshe: but to loke for any other rewar-
de or promocion in heuen or the life to co-
me thā that which god hath promysed for
Christes

The vse of

Chyistes sake/and with Chyiste hath deserued for vs with his payne takynge/ is abominable in the syght of god. For criste onli hath purchesed the rewarde/ and oure payne takynge to kepe the commaundmentes doeth but purge the synne that remaineth in the flesh/ and certifie vs that we are chosen and sealed with gods spirite vnto the rewarde that Chyiste hath purchesed for vs.

I was once at the creatinge of doctours of diuinite/wherz the oponente brought þe same reaso to proue that the wedow had moare merite the þe virgin/because she had greater payne for as moch as she had once proued þe pleasures of matrimony. Agogo the docto saith the respondente For though þe virgyn haue not proued/yet she imagineth that the pleasure is greater the it is in deade/ & therfore is moare moued & hath greater temptacio and greater payne. Are not these disputer thei that paul speaketh of in the sixte chapter of the first pistle to Timotheum. That they are not contente wth the whollome wordes of oure lord Iesus Chyist/ & doctrine of godlines And therfore know no thinge : but waile their brynes aboute questions and strifes of wordes/wherof springe enuy/ strife and raylinge of men with corrupte myndes destitute of the truethe.

As pertayninge to oure ladyes body /
where

Similitudes. J.c.xl.

Where it is/ or where the body of Elias/ of
John the Euāgeliste & of many other be/
perceyveneth not to vs to know. One thin
ge are we surer of/ that they are where god
hath leyde the. ✕ Yf they be in heuē/ we ha
ue neuer the moare in Chyſte: Yf they be
not there we haue neuer the leſſe/ oure du
tie is to prepare oure ſelues vnto the com
maundmentes/ & to be thankfull for that
whiche is opened vnto vs / & not to ſerch the
unſerchable ſecretes of god. Of Gods ſe
cretes can we know no moare then he o
peneth vnto vs. Yf god ſhutte/ who ſhall
open? How then can naturall reaſon come
by the knowlege of that which God
hath hyd vnto him ſelfe?

Yet let vs ſee one of their reaſons whe
re with they proue it. The chefe reaſon is
this / every man doeth moare for his mo
ther ſaye they/ then for other/ in lyke ma
ner muſt Chyſte do for his mother/ therefo
re hath ſhe this preheminēce/ that hir bo
dy is in heuen. And yet Chyſt in the twē
elf chapter of Math. knoweth hir not for
his mother: but as ſerforth as ſhe kepte
his fathers commaundmentes. And Paul
in the ſeconde piſtle to the Corinthians in
v. chap: knoweth not Chyſte him ſelfe fle
ſhly or after a woꝝdly purpoſe. Laſt of al
god is fre & no farther bounde then he bin
deth him ſelfe if he haue made hir any pro
myſe he is bounde/ yf not/ then is he not.
Finally

The vse of fime.

Finally yf thou set this aboue rehearsed chapter of Math. before the where Christe wolde not know his mother / & the secōde of John where he rebuked hir / & the secōde of Luke where she loost hym and how negligēte she was to leue him behinde her at Ierusalem vnwares / and to goo a dayes Iorney yer she sought for him / thou mightest solue many of their reasons w^{ch} they make of this matter / and that she was not without original synne: reade also Erasmus annotations in the said places. And as for me I comitte all such matters vnto those ydle belyes w^{ch} haue noughte else to doo then to moue such questiōs / & geue the fre libertie to holde what they liste / as longe as it hurteth not the faith whether it be so or no: exhortinge yet w^{ch} Paul all that will please god & obtayne that saluacion that is in Christe / that they geue no hede vnto vnnecessary & braunlynge disputacions / & that they laboure / for the knowlege of those thinges without w^{ch} they can not be saued. And remēbre that the sonne was geuen vs to gyde vs in oure waie and woorkes bodily. Now yf thou leaue the naturall vse of the sonne / and will loke directly on him to se how bryghte he is / and such like curiosite / then will the sonne blynde the. So was the scripture geue vs to gyde vs in our waie and woorkes goodly. The waie is Christe / and the promises in him are

How to knowe fal. &c. F. xlii

are oure saluatiō yf we lōge for the & the
lawe is oure woꝛke. Now yf we shal lea
ue the righte vse and turne oure selues vn
to vayne questiōs and to therch the vnsee
chable secretes of god/then no doute shal
the scripture blinde vs as it hath done ou
re scole men and oure sole disputers.



And as they are false prophetes
w^h pꝛoue h^{is} allegozies/similitu
des & woꝛdly reasons that w^h
is no where made mencion of
in the scripture. & Enen so cou

te the for false prophetes which expōnde
the scriptures drawinge the vnto a woꝛl
dly purpose cleane cōtrary vnto the & ex
ample/lyuinge and pꝛactisinge of Chꝛiste
and of his apostles and of all the holy pꝛo
phetes. For saith Peter. ii, Petri. i. no
pꝛophesy in the scripture hath any pꝛiua
te interpretacion. For the scripture came
not by the will of mā: but the holymen of
god spake /as they were moued by the ho
ly goost. No place of the scripture maye ha
ue a pꝛiuate expositiō /that is it maye not
be expōnde after the will of man oz after
the will of the flesh oz drawn vnto a
woꝛldly purpose cōtrary vnto the open
texte and the generall articles of the faith
and the whole course of the scripture and
cōtrary to the lyuinge and pꝛactisinge of
Chꝛiste and the apostles and holy pꝛophe
tes. For as they came not by the will of

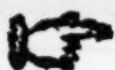
man

In expō
dinge of
the scripture
we must ha
ue a respec
te vnto the
lyuinge and
pꝛactisinge
of Chꝛiste
& of his a
postles and
pꝛophetes

How to knowe

Will of man/so maie they not be drawe or
expounded after the will of mā: but as the
same by the holy goost/so must they be ex-
pounded and vnderstonde by the holy goost.
The scripture is that where is god draw-
eth vs vnto him: and not where is we
shuld be leade from him. The scriptures
sprynge out of god and flow vnto Christe
and were geuen to leade & vs to Christe.
Thou must therfore goo a lōge by the scrip-
ture as by a lyue / vntyll thou come at
Christ/which is the wayes ende & restynge
place. Yf any man therfore vse the scriptu-
re to drawe the from Christe and to nos-
sell the in any thinge saue in Christe/ the
same is a false prophete. And that thou
maist perceaue what Peter meaneth/it fo-
loweth in the texte. * There where false
prophetes amonge the people (whose pro-
phesies were bely wisdom) as there shal
be false teachers amōge you: which shall
priuely byynge in damnable & sectes (as
thou seist how we are diuided in to mon-
strous sectes or orders of religion) euen de-
nyenge the lord that hath bought them.
(For euery one of them taketh on him to
sell the for money that/which god in Cri-
ste promyseth the frely) and many shall fo-
low their damnable wayes/by whom the
waye of trueth shalbe euell spoken of/as
thou seist how the waye of trueth is beco-
me heresie/sedicious/or cause of insurrecci-

The scrip-
ture was
geuen to lea-
de vs vnto
Christe.



Sectes or
orders.

faulſe pꝛophetes. ¶.cxlj.

on/and breakynge of the kynges peace/ād
treason vnto his hynes). And thow co
uetousnes with fayned woꝛdes ſhal thei
make merchaundise of you/ Couetousnes
✕ is the conſclusion: foꝛ couetouſnes and
ambicion that is to ſaye/lucre and deſire
of honoure is the finall ende of all faulſe
pꝛophetes and of al faulſe teachers. Loke
apon the popes faulſe doctrine/what is the
ende therof and what ſeke they there by
wherfoꝛe ſerueth ✕ purgatoꝛy? But to
purge thy purſe and to pollethe and rob
be both the and thy heyres of houſe & la
des and of all thou haſt/that they maie be
in honoure. Serueth not ✕ pardons foꝛ
the ſame purpoſe? wherto pertyneth ✕
payenge to ſayntes but to offer vnto the
ir belyes? wherfoꝛe ſerueth ✕ confeſſiō
but to ſyttie in thy cōſcience/and to make
the feare and treble at what ſo euer they
deame/and that thou woꝛſhepe them as
Goddeſ: and ſo foꝛth in al their tradiciōs
ceremonies /and conuꝛations they ſerue
not the loꝛde/but their belies. And of the
ir faulſe expoundinge the ſcripture/ād dꝛa
wyng it contrary vnto the example off
Chꝛiſte and the Apoſtles and holy pꝛo
phetes vnto theyꝛ damnable couetouſ
nes / and fylthy ambicion take an exam
ple.

Math. xvi. when Peter ſayth to Chꝛiſt
thou arte the ſonne of the lyvinge God /
and

Couetouſ
nes & deſy
re of hono
ure is the en
de of al fal
ſe doctrine
and that w
faulſe pꝛphe
tes ſeke.

Purgatoꝛy

Pardons.
Payenge
to ſayntes
Confeſſion.

An exāple
of faulſe ex
poundinge
the ſcriptu
res.

How to knowe

Crist answered thou arte Peter & apō
 this rocke I wyl bylde my cōgregation.
 By the rocke interprēt they weter. And
 thē cometh the pope & wilbe Peters succes
 sor/whether Peter wyl oꝝ will not yee
 whether god will oꝝ will not ād though
 al the scripture saie nay to ani soch succes
 sioꝝ & sayeth/loo I am the rocke/the foun
 datio ad heed of Cristes church & Now
 sayeth all the scripture that the rocke is
 Christe/the sayth & gods woꝝde. As chri
 ste saieth Mat. vii. he that heareth mi woꝝ
 de & doeth ther after islike a mā that bil
 deth on a rocke. For the house that is bil
 ded on gods woꝝde wil stōde/though he
 nē shulde fal. And John. xv. Criste is the
 vine & we the bꝛaūches so is crist the roc
 ke/the stocke & fōdatiō where on we be
 bylded. And paul. i. cor. iij. calleth Criste
 oure fōdatiō ad all other/whether it be
 Peter oꝝ paul/he calleth oure seruātes to
 pꝛeach Criste ad to bylde vs on hym. Yf
 therfoze the pope be peters successoure his
 duty is to pꝛeach Christe only & other au
 thorite hath he none. And. ii. Cor. xi. paul
 marieth vs vnto Criste & dꝛiueh vs frō
 al trust ad confidence in man. And Eph.
 ij. saieth Paul. Ye are bylded on p fōda
 tion of the Apostles and pꝛophetes) that
 is on the woꝝde which they pꝛeachē/crist
 beinge/saith he/the hed coꝝner stone/
 in whom euery byldinge coupled to geth
 ther

Criste the
 faith & go
 ds woꝝd is
 the rocke &
 not p pope

The autho
 rite off pe
 ters succes
 soure is but
 to pꝛeach.

False prophetes. J. cxliiij

er groweth vp into an holy temple in the
lorde/in whō also ye are bylt to gether &
made an habitatiō for god in the spiryte
And Peter in the secōde of his first pistle
bildeth vs on Chziste/contrary vnto the
pope which byldeth vs on him selfe. Hel
gates shall not preuayle agens it/that is
to saue/agens the congregation that is
bylt apō Chzistes faith ād apō gods woꝛ
de. Now were the pope the rocke/hel ga
tes coulde not preuayle agens him. For
the housse coulde not but stōde in the rocke
and foundation where on it is bylt / we
re surer But the contrary se we in oure po
pes. For hel gates haue preuayled agens
the them many hundzed yerres / and haue
swalowed the vp: if gods woꝛde be true
& the stozies that are wꝛitē of the/pee or
if it be true that we se with oure eyes. I
will geue the the keyes of heuē saith crist
and not I geue. And John. xx. after the re
surrection paye it / and gaue the keyes to
the all indifferētly. Whatsoeuer thou bin
dest on erth/it shalbe bounde in heuē/and
whatsoeuer thou looses on erth/it shalbe
loosed in heuen. Of this texte maketh the
Pope what he will/and expōndeth it cō
trary to all the scripture/contrari to Cris
stes practisinge/and the Apostles/and all
the prophetes. ✕ Now the scripture geue
th recoꝛde to him selfe/ād euer expōndeth
it selfe by an other opē texte. Yf the pope
then

How to knowe

That ex: Hope then can not brynge for his expol-
position is tion the pradyfinge of Chyrlle or off the
falle whi- Apostles and Prophtes or an opē terte
ch is agē then is his expolicion falle doctrine. Chy
the opē scri He expoundeth him selfe. Matthei. xviii
pture or a sayenge: Yf thy brother synne agē the
gē p pza rebuke him betwixt him and the alone. I
dislinge off he here the thou hast wonne thy brother
crill and off but yf he here the not them take with the
his apost = one or two and so forth as it standeth in
les. text/ he concludeth sayenge to the/ al wh

at so euer ye binde in erth/ it shalbe bou
de in heuen / and what soeuer ye loose on
erth/ it shalbe loosed in heuen where bin
dinge is but to rebuke them that sinne and
loosynge to forgeue them that repēte/ and
John. xx. whose synnes ye forgeue they
are forgeue & whose synnes ye holde they
are holde. And paul. i. Corinthio. v. bin
deth/ and. ii. Corinthio. ii. looseth after
the same maner.

**Byndinge
& loosynge
is one po-
wer.**

Also this byndynge and loosynge is
one power/ and as he byndeth so looseth
he/ yee and byndeth first yee he can loose
For who can loose that is not bounde.
Now what so euer Peter bindeth or his
successoure (as he wilbe called and is not
but in deade the very successoure of Sa-
tan) is not so to be vnderstode/ that peter
or the pope hath power to commaunde a
man to be in deedly synne or to be dāned
or to goo in to hell fadge: be thou in deed
ly synne/

false prophetes. .f.c.xliiii

ly synne/be thou damned/goe thou to hell
goe thou to purgatory. For that exposici-
on is contrary to the everlastinge testamē-
te that God hath made vnto vs in Criste
He sente his sonne Christe to loose vs fro
synne and damnacion and hell/and that to
testifie vnto the worlde sente he his disci-
ples. Actes. i. Paul also hath no power to
destroie/but to edefie. ij. Corinthiorum x
and. xiii. How can Christe geue his disci-
ples power agensst him selfe and agensst his
everlastinge testamēt? Can he sende them
to preache saluacion/and geue them power
to damne whom they luste? What mer-
cy and profite haue we in Christes deeth
and in his Gospell/yf the pope which pas-
seth all men in wekednesse hath power to
sende whom he will to hell / and to dam-
ne whom he lusteth? we had then no cau-
se/to call him. * Jesus /that is to saie sa-
uer:but myghte of ryghte call him destroy-
er. wherfore then this byndinge is to be
vnderstonde as Christe interpretech it in
the places aboue reherfed and as the apo-
stles practysed it * it is nothinge but to re-
buke men of theyr synnes by preachinge
the law. A man must fyrst synne agensst
Gods lawe per the Pope can bynde hym
ye and a man must fyrste synne agensst
Gods lawe per he nede to feare the Po-
pes curse. * For cursinge and bindinge are
both one and * no thinge saue to rebuke a
man

what Je-
sus signific-
eth.


what bin-
dinge mea-
neth.

what cur-
singe mea-
neth.

How to know.

What loo
syngge mea
neth.

man of his sinnes by Gods lawe. It foloweth also them that the loosynge is of lyke maner/and is no thinge but forgyvinge of synne to them that repente thowso preachinge of the promyses which God hath made in Christe in whom only we have all forgyvenes of synnes/as Christe interpreteth it and as the Apostles and prophetes practysed it. So is it a false power that the pope taketh on him to loose gods lawes/as to geue a man licence to put away his wife to whom god hath bounde him and to bynde them to chastite which God commaundeth to mary/that is to sweate them thatburne and can not liue chaste. It is also a false power to bynde that wth Gods worde maketh fre/makynge synne in the creatures which God hath made for mans vse.

 The pope which so fast looseth & putteth in purgatory/cā not with all the loosynge and purgations that he hath ether loose or purge our appetites and lust & rebellio that is in vs agens^t the law of god. And yet the purginge of them is the right purgatory. Yf he can not purge them that are a lyue/wherewith purgeth he the/th^eat are deed.* The apostles knew no other wayes to purge / but thowso preachinge Gods worde wth worde only is that that purgeth the herte/as thou mayst se John. 8v. Yee are pure/saith Christe thowso the
worde

False prophetes. Jo.c.xlv

woorde. Now þ pope preacheth not to the
whō the saine to lye in purgatoꝝ / no mo
are the he weth to be that are a liue Now
then purgeth he the x. The pope is kin-
ne to Robyn goodfellow w sweepeth the
housse / washeth the dishes & purgeth all
by nighte. But when daye cometh ther is
no thinge founde cleane.

The pope
is Robyn
goodfe-
low.

Some man will saye the Pope bindeth
the not / they binde them selues. I answere
he that byndeth him selfe to the Pope
and had leuer haue his life & soule ruled
by the Popes will the by the will of god
& by the Popes worde then by the worde
of god / is a foole. And he that had leuer be
bonde then fre is not wise. And he that
will not abyde in the fredome wherin cri-
ste hath sette vs / in also madde. And he th
at maketh deedly sinne where none is and
seketh causes of hatred betwene him and
God is not in his right wittes. For then
moare no mā can bynde him selfe further
then he hath power ouer him selfe. He th
at is vnder the power of a nother mā can
not bynde him selfe without silēce as lon-
ne / doughter / wife / seruante and subiecte.
Nether canst thou geue God that w is not
in thy power. Chastite canst thou not ge-
ue God further then god lendeth it the / yf
thou can not lue chaste thou arte bounde
to mary or to be damned. Last of all for
what purpose thou byndest thy selfe must
be sene

How to knowe

be sene. Yf thou do it to obtayne thereby th
at w^{ch} Christ hath purchased for the frely/
so arte thou an infidell and hast no parte
with Christ and so forth. Yf thou wilt
se moare of this mater loke in Deuterono
mion and there shalt thou fynde it moare
largely entreated.

**A nother
example.**

Take an other ensample of their false ex
poundinge ⁱⁿ scripture. Christ saith Ma
thei. xxiii. The scribes and the pharisees
sitte on Moyses seate/ what so euer they
byd you obserue/ that obserue & doo: but
after their workee do not. I too saie oure
sophisters or ypocrites/ lyne we neuer so
abominably/ yet is oure auctorite neuer lesse.
Do as we teach therfore (saye they)
and not as we doo. And yet Christ sayth
they sitte on Moyses seate/ that is as longe
as they teach Moyses do as they teach.
For the law of Moyses is the law of god
But for their awne tradicions and false do
ctrine Christ rebuked the and disobeyed
them and taught other to beware of their
leuen. So yf oure pharisees sitte on Chri
stes seate & preach him/ we ought to heare
them: but when they sitte on their awne
seate/ then ought we to beware as well
of their pestilente doctrine as of their ab

The iiij. hominable lyninge.

**Swerdes a
re expoun
ded.**

Lyke wise where they finde mencion
made of a swerde / they turne it vnto the
ppes power. The disciples said vnto chri

He haue

False prophetes. J. c. xlviij

Re. Luke. xxiij. Loo here be two swerdes.
And Chyiste answered two is ynough.
Loo saye they the Pope hath two swer
des/the spirituall swerde/ and the tempe
rall swerde. And therfore is it lawfull for
hym to fighte and make warre.

Crist a litle before he wente to his pas
sion/axed his disciples sayenge: when I
sente you out without al prouisiō lacked
ye any thinge. And they saied nay. And he
answered/ but now let hi that hath a swa
llet take it wth him and he that hath a scrip
pe likewise/ & let hi that hath neuer a sw
erde sell his cote and by one. As two shul
de saye/ it shall goo otherwise now then
then. When ye wente forth in fayth of mi
sworde & my fathers promises and it fed
de you and made prouision for you & was
yours swerde and shilde & defender: but
now it shall goo as thou readest zacharis
as. xiiij. I will smyte the sheparde & the
shepe of the flocke shalbe scatered. Now
shall mi father leaue me in the hādes of
sweked & ye also shal be forsakē and desti
tute of faith: & shall trust in youre selues
in youre awne prouision & in youre awne
defence. Chyrist gaue no commaundmente
but prophesied what shuld happen. And
they because they vnderstode hym not /
answered here are two swerdes. And
Chyiste to make an ende of such bablinge
answered two is ynough. For yf he had

¶.ij. some

How to knowe

commaunded euery man to by a swerde / how had two bene ynough: Also if two were ynough / and pertayned to the pope only / why are they all commaunded to buy euery man a swerde: By the swerde therfore Christe prophesied that they shulde be laste vnto theyr awne defence. And two swerdes were ynough: yee neuer a one had bene ynough. For if euery one of them had had ten swerdes they wolde haue fled per midnighte.

In the same chaptez of Luke not. xij. lines fro the forsaide texte. The disciples came at the last soper axed who shulde be the greatest. And Christe rebuked them and sayd it was an hethenish thinge and they shulde be no such thinge amonge thes but that the greatest shulde be as the smallest and that to be greate was to do seruice as Christ did. Put this texte because it is brighter then the sonne / that they can make no sophistry of it / therfore wyl they not heare it ner let other knowe it.

Forasmuch now as thou partly seest the falsheed of oure prelates / how all their study is to disceane vs & to kepe vs in darknes / to sit as gods in oure consciences / & handle vs at their pleasure and to leade vs whether they luste: therfore / I red the / gete the to gods woꝛde and therby trye all doctrine / and agest that receaue no thinge. Neither any exposition contrary vnto the

faulſe prophetes. .f.c xlvij

to the ope textes/ nether contrary to the
general articles of the faith/nether cōtra
ry to the livinge and practiſinge of Chriſt
and of his Apoſtles. And when thei crye
fathers fathers/remembze that it were p
fathers that both blinded and robbed the
whole woꝛlde and brought vs in to this
captiuite where i theſe enforſe to kepe vs
ſtyll. Forther moare as they of the olde
time are fathers to vs/ſoo ſhal theſe foꝛo
le moſters be fathers to the that come aſe
ter vs/ & the ypocriteſt that folowe vs wil
crye of theſe and of their doinges fathers
fathers/as theſe crye fathers/ fathers/off
them that are paſt. And as we feale oure
fathers/ſo did thei that are paſt feale the
ir fathers/nether were there in the woꝛl
de any other fathers then ſoch as we bo
th ſe and feale this many hundzed yeres/
as thei decrees beare recoꝛde and the ſto
ries and cronicles well teſtifye. Yf gods
woꝛde appered any where they agreed al
agenſt it. when they had brought that a
ſepe/then ſtroue they one with a nother
a boutē their awne traditions/and one po
pe condemned a nothers decrees and we
re ſonne tyme two/ yee theſe popes attōce
And one biſhope went to laſw with ano
ther/ & one curſed another for their awne
fantasies & ſoch thinges as thei had falſly
goten. And the greateſt ſayntes are they
that moſt defended the lybertyes off the
church

Fathers
fathers.

Howe to scape y^e snares

church(as they call it) wth they fallly gote
wth blyndinge kinges/nether had the worl
de any rest this many hundzed yeres for
reforminge of freres and monkes and cea
singe of scismes that where amonge our
clergy. And as for y^e holy doutours as Au
gustine/Hierom/Cypriane/A. hrisostomus
and Bede / will they not heare. Yf they
wrote any thinge negligently(as they we
re men) that draw they cleane cōtrary to
their meaninge and therof triumphe they
Those doutours knew of none autorite
that one Byshope shuld haue a boue a no
ther/nether thought oz once dreamed that
euer any such shuld be/ oz of any such whe
ilperinge oz of pardōs/oz scouringe of pur
gatory/as they haue fayed.

How to scape the snares of false Propheetes.

Myzacles
myzacles.

And when they crye myzacles my
zacles remembre that god hath ma
de an euerlasting testamēte with
vs in Cristes bloud/ agens^t wth vs

The wo = maye receaue no myzacles no nether the
man of len preachinge of Paul hym selfe yf the came
Ater was a agayne by his awne teachinge to the Ga
sotem my = latians/nether yet the preachinge of the
sacle.

angels of heuen. & wherfore ether they
are no myzacles but they haue fayed the
(as is the myzacle that saynt Peter halos
wed westminster) oz else/if there be myza
cles.

of false prophetes. J. cxlviii .

cles that confirme doctrine contrary to
Gods woꝛde / then are they done of the de
uell / as the mayde of ypswich and of here
to proue vs whether we will cleue fast
to Gods woꝛde and to deceaue them that
haue no lone to the trueth of gods woꝛde
neer lust to walke in his lawes.

And for as moch as they to disceue /
with all arme the selues agens the with
argumētes and persuasiōs of fleshy wis
dome / wth woꝛldly similitudes / with ma
dores / with false allegories / with false
expositions of the scripture contrary vnto
the liuinge and practisinge of Chyiste &
the Apostles / with lyes and false myra
cles / with false names / dome ceremonies /
with disgyfinge of ypocrysy / with the auc
torities of the fathers and last of all with
the violence of the tempozall swerde & **T**he a
therefore do thou cōtrary wth arme thy more of
selfe / to defende the with all / as Paul tea chyiste m
cheth in the last chapter to the Ephesiāns is Gods
Gyꝛde on the the swerde of the spzite wth woꝛd an
is gods woꝛde / and take to the the milde sayth
of sayth / which is not to beleue a tale of
Robyn hode or Gesteus Romanorum or of
the Cronycles / but to beleue Gods woꝛ
de that lasteth ever.

And when the Pope with his falshedd
calēgeth tēpozall auctorite aboue kinge &
Emperour: set before the the. v. & twena
te Chapter of Saynte Mathew. where
Lxxviii

The
more of
spiritualte

The a
more of
chyiste m
is Gods
woꝛd an
sayth

Howe to scape y^e snares

Christ cōmandeth Peter to put vp his swerde. And set befoze that Paul. ij. Cor. x. where he saith the swerdes of oure warre are not carnall thinges but mighty in god to bringe all vnderstandinge in captiuite vnder the obedience of Christ / that is the swerdes are Gods worde & doctrine & not swerdes of yeron and stele / and set befoze the the doctrine of Christe and of his apostles and their practise.

And when the Pope calengeth auctorite ouer his fellow Bilshopes and ouer all the congregacion of Christe by succession of Peter set befoze the the first of the Actes where Peter for all hys auctorite put no man in the roome of Judas / but all the Apostles chose two indifferently and cast lottes desyryng God to temper them that the lotte might fall on the most ablest. And Actes. viij. the Apostles sente Peter / and in the. xi. call him to rekenynge and to geue accomptes of that he hath done.

And when the Popes law cōmandeth layenge: though that the pope line neuer so weakely & drawe wth hⁱ thowso his euell ensample innumerable thousandes vnto hell / yet se that no man presume to rebuke him / for he is hed ouer all and no man ouer him: set befoze the Galath. ij. where Paul rebuketh Peter opely. And se how both to the Corinthians & also to the Galathians

of false prophetes. f. cxlix.

Iathias/he will haue no superioꝝ but gods
woꝝde/and he that coulde teach better bi
gods woꝝde. And because when he reher-
sed his preachinge and his doynges vnto
the hye apostles / they coulde improue no
thinge / therfoze will he be equall with
the best.

And when the freres saye / they doo mo
are then their dutie when they preach &
mbare then they are & bounde to / to saye
oure seruite are we boude (saye they) and
that is oure dutie and to preach is moare
then we are boude to. Set thou befoze the
how that Chzistes bloud shedinge had bo
unde vs to loue one a nother with al oure
myghte & to doo the vitermost of oure po
wer one to a nother. And Paul sayeth. i.
Coꝝinth. ix. Wo be vnto me yf I preach
not: yee wo is vnto him that hath where
with to helpe his neyboure & to make hē
better & doth it not. Yf thei thinke it moa
re then their dutie to preach Chziste vnto
you / then they thinke it moare then their
dutie to pꝛaue that ye shuld come to the
knowlege of Criste. And therfoze it is no
meruell though they take so great labou
re ye and so great wages also to kepe you
stil in darkenes.

And when they crye furiously hold the
heretikes vnto the wal / & if they will not
kenoke turne the without any moare a wo
reason not with them / it is an article con
demned

freres be
not bound
to preach

Howe to scape y snares

dened/by the fathers, Set thou before the
the sayenge of Petee. i. Petri. iii. To all
that are you be ready to geue an answer
of the hope that is in you and that with
meakenes. The fathers of the Jewes and
the bishoppes/ which had as great auctori-
te ouer the as ours haue ouer vs/ condem-
ned Chyist and his doctrine. Yf it be yno-
ugh to saye y fathers haue cōdened it/ the
are the Jewes to be holde excused ye thet
are yet in the ryght waye and we in the
falle But and yf the Jewes be bounde to
loke in the scripture ad to se whether the
ir fathers haue done right or wꝛonge/ the
are we lyke wyse bounde to loke in the
scripture whether oure fathers haue done
right or wꝛonge / and ought to beleue no
thinge with out a reason of the scripture
and auctozite of Gods woꝛde.

And of this maner defende thy selfe
agenst all maner wekednes of oure spyꝛ-
tes / armed al waye with Gods woꝛde/ &
with a strōge and a stedfast fayth ther vn-
to Without Gods woꝛde doo nothinge
and to his woꝛde adde nothyng neether
Hon God pul any thinge there from / as Moyses e-
oughte to cry where teacheth the. & Serue god in
deserued. the spyꝛite/ and thy neybour with all out-
warde seruice. Serue God as he hath ap-
poynted the and not with they good ente-
te and good zeale. Remembre Saul was
call a waye of God for euer for his good
entente

of false prophetes. Fel

entente. God requyrez obedience vnto his worde and abhoreth all good ententes and good zeles which are without godes worde. For they are nothyng else then plaine ydolatry and worshippinge of false goddes.

And remembre that Christ is the ende of all thinge. He only is oure restinge y^e rest of place and he is oure peace. Ephesiozū se. conscience conde chapter. For as there is no saluaci on in any other name/so is there no peace in any other name. Thou shalt neuer haue rest in thy soule/nether shalt thyne conscience euer cease to gnaw thyne herte tyll thou come at Christ: tyll thou heare the glad tydynges/ how that God for hys sake hath forgiven the all frely. Yf thou trust in thy woordes there is no rest. Thou shalt thinke/ I haue not done ynough. Haue I done it with so greate loue as I shoulde doo: was I so glad in doynge as I shoulde be to receaue helpe at myneade: I haue left this or that vndone & soch lyke. Yf thou trust in confession/ thou shalt thou thinke. Haue I tolde all: Haue I tolde al the circūstances: Did I repent ynough: Had I as greate sorow in my repentaunce for my synnes as I had pleasure in doynge them: A lyke soyle in our holy pardons and pylgremage/gettest thou no rest. For thou seist that the very gods them selues which sell their pardons

The reherfall

Done so good chepe oꝛ some whyles geue
them frely foꝛ gloꝛy sake/ trust not therein
them selues. They byld colleges and ma
ke perpetuites to be prayed foꝛ foꝛ euer &
lade the lyppes of their beidmen oꝛ chap
laines with so many masses and diriges &
so longe seruise / that I haue knowen off
some that haue byd the deuell take their
founders soules foꝛ impacience and we
rynes of so paynesfull labour.

**Doo good
Deades and
trust in
Christ.**

As pertyninge to good deades ther
foꝛe/ do the best thou canst and desyre god
to geue strength to do better dayly/ but in
Christ put thy trust and in the pardon &
promyses that god hath made the foꝛ his
sake and on that rocke bylde thyne how
se and there dwell. Foꝛ there only shalt
thou be sure from all stoꝛmes and tempe
stes and fro all wyly assautes of oure we
ked spirites which stody with al
falshood to vndermyne vs.

And the god of al mer
cy geue the grace
so to doo/ vnto
to whom

We gloꝛy foꝛ euer.

Amen.

**A compendious reherfall of
that which goeth besyde.**

I haue

Of þe goeth befoze. .f. clt

I have described vnto you the obedience of childerne seruantes wiues and subiectes. These thy orders are of gods makinge and the rules therof are gods woꝛde. He that kepeth then shalbe blessed: yee is blessed all ready and he that breaketh the shal be cursed. Yf any person of impacience of or a stuburne and rebellious minde with draw him selfe from any of these / and gete him to any other order: let him not theke therbi to auoyd the vengeance of god in obeyenge rules and tradicions of mā's imaginacion. Yf thou poliest thine heed in the woꝛshepe of thy father and breakest his commaundmentes / shuldest thou so escape? Or yf thou payntedst thy masters image on a wall and stekedst vp a candle befoze it shuldest thou there with make satisfaction for the breakinge of his commaundmentes. Or yf thou wareste a blew cote in the woꝛshepe of the kynge / and breakest his lawes shuldest thou so go quyte? Let a manswife make hir selfe a sister of the charterhouse and answer hyr husband when he byddeth hir holde hir peace / my brethren kepe silence for me / and se whether she shall so escape. And be thou sure god is moare gelouse ouer his commaundmentes the man is ouer his or the any man is ouer his wyfe.

Because we be blinde / god hath apoynted

The reherfall

ted in the scripture how we shulde serue him and please him. As per teyninge vnto his awne parson he is abundantly pleased whē we beleue his promyses and holy testament which he hath made vnto vs in **Chyſte**/and for the mercy which he there shewed vs loue his commaundmentes. All bodily seruice must be done to mā in Gods ſtede. we must geue obedience/honour/tolle/tribute/custome/and rēte vnto whom they belonge. Then if thou haue ought moare to bestowe/geue vnto the poore which are left here in **Chyſtes** ſtede that we shew merci on them. Yf we kepe the commaundmentes of loue then are we ſuer that we fulfyll the law in the sighte of god and that oure blessinge shalbe euerlastinge lyfe. Now when we obeye patiently and without grudginge/ euell princes that oppresse vs and persecute vs and be kynde and mercyfull to them that are mercyleſſe to vs and doo the worst they cā to vs/and so take al fortune paciently and kysse what so euer crosse god laieth on oure backs: then are we ſuer that we kepe the commaundment of loue.

I declared that god hath taken all vengeance in to his awne handes/ and will auenge all vnright him selfe: ether bi the powers or officers which are appointed there to/or else/yf they be negligente / he will sende his cursed apouſtrophes
and

of þ þ goeth befoze. f. c. liii

and destroye them with his secret iudgements. I shewed also that who soeuer avengeth him selfe is damned in the deade doinge and falleth in to the handes of the temperall swerde / because he taketh the office of God upon hym and robbeth God of his most hye honour in that he wil not patiently abyde his iudgemente. I shewed you of the auctorite of princes / how they are in Gods stede and how they maye not be resisted do they neuer so euell / they must be resarued vnto the swerth of God. Neuer the later yf they comaunde to doo euell we must then disobey and saye we are other wyse commaunded of God : but not to ryle agensse them. They will kyll vs then sayest thou / Therefore I saye is a chrysten called / to sofre euen the bytter deeth / for his hopes sake and because he will doo no euill. I shewed also that the kynges and rulers be they neuer so euell are yet a great gifte of the goodnes of god and defende vs from a thousand thinges that we se not.

I proued also that all men without exception are vnder the tēporal swerde / what so euer names they geue the selues. Because the prest is chosen out of the laye men to teach this obedience / is that a lawfull cause for him to disobeye. Because he preacheth that the laye man shulde not stele is it therfore lawfull for hym to stele
baptized

The reherfall.

unpunished: Because thou teachest me that
 at I maye not kyll: or yf I doo the kynge
 must kyll me agayne / is it therfore lawfull
 for the to kyll and goo free: Or whether
 is it rather mete that thou which art my
 gyde to teach me the righte waye shouldest
 walke therein before me: The prestes of y
 olde law with their hye Byshope Aaron
 and all his successours / though they were
 annointed by Gods commaundmente and
 appoynted to serue god in his temple and
 exempte from all offices and ministeringe
 of worldly matters / were yet neuertheles
 se vnder the tempozall swerde / yf they bra
 ke the lawes: Christe sayth to Peter / all
 that take the swerde / shall perish by the
 swerde. Here is none exception: Paul sa
 ith al soules must obeye. Here is none ex
 ception. Paul him selfe is here not exēpte
 God sayth Gene. ix. who so euer shedeth
 mans bloude / by man shall his bloude be
 shede agayne. Here is none exception.

Hoare ouer Christe became poze to ma
 ke other men riche / and bonde to make o
 ther fre. He left also to his disciples the
 law of loue. Now loue seketh not hit a
 ne profite: but hyz neybours: loue seketh
 not hit a swne fredome / but becometh suer
 tye and bonde to make hyz neyboure fre.
 Damned therfore are the spiritualte by
 all the lawes of god / who thozow falshed
 a disgyfed ypocrysy haue soughte so great
 profite

The pope
 hath alaw
 that none
 of his sp
 tes maye
 be suer.

of þ̄ goeth befoze. ¶.c.liiij
proue/so great riches/so greate auctorite
& so greate liberties/& haue so beggerd þ̄
laye & so brought the in subieccio & bon-
dage/and so despise them/that they haue
set vp franchises in all towne and vil-
lages for whosoever robbeth/murthereth
oz slepeth them / and euen for traytours
vnto the kynges person also.

I proued also that no kyng hath pow-
er to graunte the such libertie:but are/as
well dāned for their geuinge/as they for
their false purchasinge. for as god geueth
the father power ouer his children:euē so
geueth he him a cōmaundmēte to execute
it/& not to sofer the to do wekedly vnph-
nished but vnto his dānaciō/as thou ma-
ist se by hely the hye prest. &c. And as the
master hath auctorite ouer his seruautes
euē so hath he a cōmaundment to gouer-
ne the. And as the husbāde is heed ouer
his wife: euen so hath he cōmaundment
to rule hyr appetites & is damned yf he so-
fre hyr to be an whoze & a mille liuer/ oz
submit hi selfe to hir & make hir his heed
And euē in lyke maner as god maketh the
kinge heed ouer his realme euē so geueth
he him cōmaundment to execute the lawes
apō all men indifferēly. For the lawe
is Gods & not the kinges. The kyng is
but a seruaute to execute the lawe of god
& not to rule after his awne imaginacion

I shewed also that the lawe & the kinge
are

Thereherfall

are to be feared / as thinge that were geue
in fyre & in thōder & lighteninge and terre
ble signes. I shewe the cause why rulers
are euell and by what meanes we myght
obtayne better. I shewed also how whol
some those bitter medicines euill pꝛinces
are to righte chꝛisten men.

I declared how they w^h God hath made
gouerners in the woꝛlde oughte to rule yf
they be chꝛistē. They ought to remembꝛe
that they are heedes & armes / to defende &
body to minister peace health & wealth &
eue to saue the body / & that thei haue recea
ued their offices of God to minister & to
do seruice vnto their bꝛethern. Kinge sub
iecte / Master seruaunte / are names in the
woꝛlde: but not i Cꝛiste. In cꝛiste we are
all one & euen bꝛethern. No mā is his awo
ne but we are all Chꝛistes seruautes bou
ght w^h Chꝛistes bloude. Therfoꝛe oughe
no mā to seke hī selfe oꝛ his awoꝛne pꝛofite
but Chꝛiste & his will. In Chꝛiste no mā
ruleth as a kinge his subiectes / oꝛ a master
his seruautes: but serueth as one hande
doeth to another & as the handes doo vn
to the fete and the fete to the hādes / as th
ou seist. 1. Coꝛ. xii. We also serue not as ser
uautes vnto masters: but as they which
are bought w^h Chꝛistes bloude serue Chꝛi
ste him selfe. We be hꝛe all seruautes vn
to Chꝛiste. Foꝛ what so euer we doo one
to another in Chꝛistes name that doo we
vnto

of y^e goeth befoze. f. cluik
vnto Chyriste / & the rewarde of that that
we receaue of Chyriste. The kynge coun-
ceth his comens Chyriste him selfe & ther-
foze doeth them seruice willingly sekyn-
ge no moare of them then is sufficiēte to
mayntene peace and vnite ad to defende
the Realme. And they obeye againe wil-
lingly & louingly as vnto Chyrist. And of
Chyriste euery man seketh his rewarde.

I warned the iudges that thei take not
an ensample hou to minister their offices
of oure spirituale / w^{ch} are bought & solde
to do the will of Mathā: but of the scrip-
ture whēce thei haue their auct^hite Let
that w^{ch} is secret abyde secret tyl god opē
it / w^{ch} is the iudge of secretes. For it is mo-
are then a cruel thinge to bzeake vp into
a mā hert ad to cōpel him to put ether
soule or bodi in ieoperdy or to shame h^e
selfe. Yf Peter that great pillar for feare
of deeth forsoke his master / ought we not
to spare weke consciences?

I declared how the kinge oughte to
ridde his realme from the wily tyzanny
of the ypocrites and to bzing the ypo-
crites vnder his lawes: yee & how he ou-
ght to be lerned & to heare & to loke upon
the causes him selfe w^{ch} he wil punnish &
not to beleue the ypocrytes and to geue
them his swerde to kill whom they wil.

The kynge ought to counte what he
hath spent in the Popes quarell sens he

W. J. Swan

The reherfall

Was kinge. The first blage cost ap^d.xl.iiij
hundred thousande poundes. Reken sens
what hath be spēt by see & lōde betwene
vs & french men and scottes & then in tri
umphes & in Ambasiases and what hath
bene sent out of the Realme secretli & al
to maintene oure holy father/ & I doute
not but that will surmounte the some of
xl.02.1. hundred thousande poundes. For
we had not cause to spende one peny but
for oure holy father. The kinge therfore
oughte to make the paye this money eue
ri farthinge/ & sette it out of their miters
crokes/ & zines & al maner treasure of the
church/ & paie it to his comēs againe not
that onli to the Cardinal and his Bisho
pes cōpelled the cōmens to lende & made
the swere to soch an ensample of tyrānt
as was neuer before thought on: but also
al that he hath gadered of them. Or else
by the cōsente of the cōmens to kepe it i
store for the defence of the Realme. Yee
kinge oughte to loke in the cronicles wh
at the Popes haue done to kinges i time
past and make them restore it also. And
ought to take awaye from them their lon
des which they haue gotē with their fal
se prayer & restore it vnto the ryght he
res agayne or with consente and aduise
mente turne them vnto the maynteninge
of the poze & bzinginge vp of youth ver
tuously and to mayntene necessary offi
cers

of y^e goeth befoze. f. clb
eers and ministers for to defende the co
men welth.

Yf he will not doo it: the ought the
commens to take pacience and to take it
for gods scourge and to thinke that God
hath blynded the kynge for their sinnes
ake and committe their cause to God:
And then shall God make a scourge for
them and dzyue them out of his temple
after his wonderfull iudgemente.



At the other syde I haue also
uttered the wickednes off the
spiritualte / the falsheed of the
Byshopes and iuggelynge off
the Pope / and how they haue dysgyled
them selues / bozowinge some of their po
pe of the Jewes / and some of the genty
les and haue wyth sotyll wyles turned
the obedience that shuld be genen to Go
ds ornaunce vnto them selues. And how
they haue put out Gods testamente and
Gods trueth and sette vp their awne tra
ditions and lyes / in which they haue ta
ught the people to beleue and there bi sit
te in their consciences as god / and haue
by that meanes robbed the world of lon
des and goodes / of peace and vnite / and
of all tempoꝛall auoizite / and haue bzou
ughte the people in to the ignoꝛaunce of
God and haue heped the wꝛath of God
apon all realmes and namely apō the kin
ges. Whō they haue robbed (I speake not
of woꝛld

The reherfall

of worldly thinges only) but euē of theie
very naturall wittes. Thei make the be
leue that they are most Cristē / whē they
lyue most abominably and will sōfre no
man in their Realmes that beleeueth on
Christ / and that thei are defenders of the
faith / when they burne the Gospell and
promyses of god / out of which all fayth
springeth.

I shewed how they haue ministred cri
ste / kynge & Emperoure out of their row
mes / and how they haue made them a se
uerall kyngdome which they gote at the
fyrst in deceaunge of prynces / and now
peruerte the whole scriptrue to proue th
at they haue sōch auctorite of God. And
lest the laye men shuld se how falsely th
ey allege the places of the scripture / is
greatest cause of this persecution.

Confession.

They haue sayned confession for the
same purpose to stablisch their kyngdome
with all. All secretes know thei therby
The Bysshope knoweth the confessiō of
whom he iusteth thoroow out all his dys
ses. Ye and his chaunceler commaundeth
the gostli father to deliuer it wryttē The
Dope / his Cardinals & Bysshopes know
the confession of the Emperour kinges &
of all lordes. And bi cōfession thei know
al their captiues. Yf any beleue in Christ
ste / by confession they know him / wher
hy selfe where thou wilt / wheter at sid
charter

of y^e y^e goeth before. f. clvi.

charterhouse or at the obseruauntes thy
confession is knowen well ynough. And
thou/ yf thou beleue in Chyiste/ arte way
ted apon. wonderfull are the thinges that
therby are wrought. The wife is feared
and cōpelled to vtter not hyr awne only
but also the secretes of hir husbände and
the seruaunte the secretes of hys master.
Besydes that thowow cōfessiō thei quēch
the faith of all the promyses of God and
take awaye the effete and vertue of al the
sacramentes of Chyiste.

They haue also corupte the sayntes li
ues wyth lyes and fayned myzalles and
haue put many thinges out of the senten
ce or great curse/ as reysinge of tente and
fines and hyzinge men out of their houses
and what soeuer wekednes they them sel
ues doo / & haue put a greate parte of the
stozies and cronicles out of the waye lest
their falsheed shulde besene. For there is
no mischeue or disorder / whether it be in
the temperall regimēte or else in the spi
rituall where of thei are not the chefe cau
ses & euen the very founteyne & spzinges
& as we saye/ the wel heed so that it is im
possible to preache agenste any mischeue ex
cepte thou beginne at the or to sette any
refozmacion in the worlde excepte thou re
forme them fyrst. Now are they indurate
& tough as Pharao and will not bowe vnto
to any righte waie or orde. And therefore
persecute

The reherfall

persecute they Gods worde and the preachers therof / & on the other side lye awayte vnto all princes & steepe vp all mischeue in the worlde and sende the to warre and occupie their mindes there with oz with other voluptuosnes / lest they shuld haue ley ser to heare the worde of God and to sette an order in their realmes.

By the is all thinge ministerd & by the are all kinges ruled : yee in euery kyngea conscience sit they yer he be kynge and perswade euery kinge what they lust and make the both to beleue what they will & to doo what they will, Nether can any kynge oz any realme haue rest for their busynesses. Beholde kinge Henry the fyft whō they sente out for soch a purpose as they sente out oure kinge that now is. He how the Realme is inhabited. Are where the goodly townes and their walles & the people that was wonte to be in the are become & where the bloud & pall of the realme is become also. Turne thine eyes whither show wilt & thou shalt se no thinge prosperous but their sotle pollynge, with that it is flowinge water : yee and I trust it will be shortly a full see.

In all their doinges though they pretend outwardly the honoure of god oz a common wealth / their entente and secret counsell is only to bzing all vnder their power and to take out of y^e waie whosoever letteth

of þ þ goeth before. ff. clvi

letteth thē oꝝ isto mighty foꝝ thē: as whē
they sende the pꝛinces to Hierusalē to cō
quere the holy lōde & to fyghte agēst the
Turkes. what so ever they pꝛetende oue
wardli their secret entēte is/ while þ pꝛin
ces there cōquere thē: moare byllhoperis
hes/ to cōquere their landes in the meane
season with their false ypocresy & to bꝛin
ge all vnder thē /w thou maist easely per
ceave by that they will not let vs know
the faith of criste. And whē they are ones
on hye/ thē are they tyꝛantes a boue all ty
rautes/ whether thei be turkes oꝝ sarace
nes. How minister thei pꝛouinge of testa
mētes? How causes of wedlocke: oꝝ yf a
ny mā die intestate? Yf a wꝛe mā die & lea
ue his wife and halfe a dosen younge chil
dern and but one cow to fynde them/ that
will they haue foꝝ a moꝛtuary mercyleffe
let come of wife and children what will.
Yee let any thinge be done agēst their ple
asure and they will interdite the whole
Realme sparinge no person.

Reade the cronycles of Englonde out
of which yet they haue put a greate parte
of their wekednesse) and thou shalt fynde
them all wayes both rebellious and diso
bediente to the kynges and also churly sh
and vntthankfull/ so that/ when al the re
alme gaue the kinge some what to mainte
ne hym in his ryghte/ they wolde not ge
ue a myte. And so the story of kinge John
where

The reherfall

Where I doute not but they haue put the
best and fayrest for the selues & the world
Byng of kynge John / For I suppose they make
John the cronicles the selues. To pare the doin
ges there of holy church (as they euer cal
it) vnto the lerninge of Christe and of his
Apostles. Did not the legate of Rome as
soyle all the lordes of the realme of their
due obedience which they oughte to the
kynge by the ordinaunce of God : wolde
he not haue cursed the kynge with his so
lemne pompe / because he wolde haue do
ne that office which God commaundeth
euery kynge to doo and wherfoze god ha
th put the swerde in euery kynges hande
that is to wete / because kynge John wol
de haue punished a wicked clerke that had
coyned false money. The laie mē that had
not done halfe so greate fautes must dye
but the clerke must goo scapefre Sent not
the Pope also vnto the kynge of France
remission of his synnes to god and coquere
kynge Johns realme. So now remissio of
synnes cometh not by faith in the testamē
te that god hath made in Christes bloude
but by fightinge & murtheringe for the po
pes pleasure. Last of all was not kinge Jo
hn fayne to delpyer his crowne vnto the
legate & to yeld vp his realme vnto the p
p / wherfoze we paie peter pēce / they mi
ght be called p pollinge pence of false pro
phetes wil ynough. Thei care not bi wh
at my

Peter
pence.

of þ þ goeth befoze. f. c lviit
at myscheue they come bi their purpose.
warre and cōqueringe of lādes is theyz
heruest. The wekeder the people are the
moare thei haue the ypocrites in reuerēce
the moare thei feare thē ⁊ the moare thei
beleue in thē And thei that cōquere other
mens lādes / whē thei dye / make thē their
heyrēs / to be pzaied foze for euer. Let the
re come one cōquest moare in the realme /
ād thou shalt se thē gene yet as moch mo
are as thei haue (yf thei can kepe doꝛne
gods woꝛde that their iuggelige come not
to lighte) yee thou shalt se them take the
realme hole in to their handes and crowne
ne one of thē selues kinge there of. And
verily I se no other likelihode / but that
þ lond shalbe shortly cōquered. The sta
res of the scripture promise vnone other
fortune / in as moch as we denie Crist w
the weked Jewes and wil not haue him
reigne ouer vs : but wilbe stil childern of
darknes vnder Antichrist ād Anticristes
possession / burninge the gospel of Christ
and defendinge a sayth that may not stōd
with his holy testament.

Yf any man shede blond in the church
it shalbe interdited / til he haue paid for þ
halowige. Yf he be not able þ parish must
paie oꝛ else shal it stonde al wayes inter
dited. Thei wilbe auenged on them that
neuer offended. Fulwel pꝛophesied of thē
Paul in the secōde pistle to Timothe. iij
sonne

The reherfall

Some man will saye/ woldest thou that
me shulde fight in the church unpunished
Nay but let the kinge ordeine a punnishment
for them/as he doeth for the that
fight in his palace and let not all the pa-
rish be troubled for ones faute And as for
their halowinge is the suggelinge of anti-
christ. A christe mā is the temple of God
and of the holy goost/ānd halowed in Cri-
stes bloud. A Christen mā is holy in him-
selfe by reason of the spzite that dwelle-
th in him/and the place where in he is/
is holy by reason of him/whether he be
the felde or towne. A Christen husbāde
sanctifieth an unchristen wife and a chri-
sten wife an unchristen husbāde (as co-
cerninge the vse of matrimony) saith Pa-
ul to the Corinthiās. Yf now while we
seke to be halowed in Christ/we are fou-
de unwholy & must be halowed by & gro-
unde or place or walles/ then died crist in
bayne. How be it Antichrist must haue
where with to sitte in mēs cōsciēces and
to make them feare where is no feare ānd
to robbe of their them faith and to make
them trust in that can not helpe them/ānd
to seke holynes of that which is not ho-
ly in it selfe.

After that the olde kyng of Fraunce
was brought downe out of Italy/marke
what pageauntes haue be plaied & what
we get a playenge to seperate vs fro the
Emperoure

of þ þ goeth before. f. c. lix

Emperoure (left by the helpe of ayde off
as he shulde be able to recouer his right
of the pope) and to couple vnto the frech
men whose myght the pope euer abuset
to kepe the Emperoure from Italy. wh
at preuaileth it for ani kinge to mary his
doughter or his sonne or to make any pea
ce or good ordinaunce for þ wealth of his
Realme: for it shal no lenger last the it
is profitable to the. Their treason is so
secret that the woꝛlde can not perceave it
Thei dissemble those thinges which thei
are only cause of and faine disorde amo
ge them selues whē they are most agreed
One shal holde this and another shal dis
pute the contrary. But the conclusiō shal
be that most mainteyneth their falsheed
though gods woꝛde be neuer so contrary
what haue they woꝛought in oure dayes
ye and what woꝛke thei yet to the ppe
mal dishonoure of the kinge and rebuke
of the Realme and shame of all the naci
on in what so euer Realmes they goo.

I vttered vnto you partly þ malicious
blindnes off the Bysshope off Rochester
his iuggelinge his coueyenge/his fory swi
lenes/his bo pepe/his woꝛestynge/rentin
ge and shamfull abusynge of þ scripture
his oratoꝛy and alleginge of heretikes
how he wolde make þ apostles auctours
of blide ceremonies without significatiō
contrary to their owne doctrine/and haue
set him

The reherfall

set him for an ensample to iudge al other
by/ what soever thou art that readest th
is I exhorte the in Crist/ to compare his
sermon and that which I have writtē &
the scripture to gether and iudge. There
shalt thou finde of oure holy fathers au-
thorite/ and what it is to be greates & how
to know the greatest.

Them foloweth the cause why laye
men can not rule tēperall offices which
is the falsheed of the Wyll hopes. There
shalt thou fynde of myzacles and ceremo-
nies with out signification/ of false anno-
yntinge and lyenge sygnes and false na-
mes and how the spiritualte are disguised
in falsheed/ and how they cosole the peo-
ple in darknes and do all thinge in the la-
tine tonge and of their pety pillage. The
ir pollinge is lyke a sokyng consumption
where in a man complayneth of feblenes
and of fayntnes and wotteth not when-
re his discaise cometh/ yt is lyke a pocke
that freateth inwerde and cosameth the
very mary of the bones.

There seist thou the cause why it is im-
possible for kinges to come to the knowle-
age of the trueth For the spzites laye a-
wyte for them and serue their appetites at
al pointes and thozow confession by and
sell and betraye both thē/ & all their true
frendes/ and laie baytes for them & neuer
leut thē till they haue blinded them with
theire

of y^e y^e goeth before. f.c.lx

their sophistry and have broughte the in
to their nettes. And then when the kinge
is captiue they compell all the rest with
vylence of his swerde. For yf any man
will not obeie them be it ryght or wronge
they cye hym/suspende hym and curse
or excommunicate hym. Yf he then obeie
not they cye hym to Pilate/that is to sa-
ye vnto the tempoꝛal officers to destroye
him. Last of all there fyndest thou the ve-
ry cause of all persecution / which is the
preachinge agens pꝛocryfy.

Then come we to the Sacramentes/
where thou seyst that the woꝛke of the sa-
cramente sancteth not /but the fayth in the
pꝛomysse which the sacramente signifyeth
iustifyeth vs only. There hast thou that
a prest is but a seruaute to teach only and
what so euer he taketh apon hym more
then to preach and to minister the Sacra-
mentes of Chꝛist (which is also preachinge)
is falsheed.

Then cometh how they iuggle thou
row dome ceremonies and how they make
marchaundise with sayned woꝛdes/ pena-
unce/a pena et culpa/satisfaction/attricio
character/purgatoꝛy pycke purse and how
thow confession they make the sacrame-
tes and all the pꝛomysse of none effecte or
value. There seist thou that absoluinge is
but preachinge the pꝛomises and cursinge
or ex-

The rehearsal

of excommunicatinge preachinge the law
and of their power/and of their keyes/of
false myzacles and of prayenge to saintes
There seist thou that ceremonies did not
the myzacles but saith: euē as it was not
Moses rodde that dyd the myzacles but
Moses sayth in the pmise of god Thou
seist also that to haue a faith where God
hath not a pmise is ydolatrype. And there
also seist thou how the pope exalteth hē
selfe aboue God and commaundeth him to
obeye histyrāny. Last of all thou hast the
re that no man ought to preach but he th.
at is called.

Thē foloweth the hely brotherhed of
mōkes and freres. For Chzist hath deser-
ued nought with thē. For his sake gettest
thou no fauoure. Thou must offer vnto
thet beies & thē they praye bitterly for
the. There seist thou that chzist is p̄ only
cause/spee & all the cause why God doeth
ought for vs and heareth oure cōplainte.
And there hast thou doctrine how to kn-
ow & to be sur that thou arte electe & hast
gods spzite in the. And hast there lernyn-
ge to trye the doctrine of oure spirites.

Thē folow the foure senses of p̄ scriptu-
re of w̄ there are no senses and the fourth
that is to w̄ere the litteral sence w̄ is the
very sence hath the pope takē to him selfe.
It maye haue no other meaninge then
as it pleaseth his fatherhode/we must aby-
de his

of þy goeth befoze

be his interpretacion. And as his bellz
rynke so must we thinke/though it be im-
possible to gather any soch meanyng of a
scripture. Then hast thou the very vse of
allegories & how they are nothings but
ensamples borrowed of the scripture to ex-
pze a texte or an open cōclusion of the
scripture & as it were to paynte it befoze
thine eyes/that thou maist feale the mea-
ninge & the power of the scripture in thi-
ne herte. Then cometh the vse of worldy
ly similitudes & how they are false pro-
phetes w bringe a worldy similitude for
any other purpose/save to expze moare
playnly that w is cōtained in an opē tex-
te. And so are they also w draw the scrip-
ture cōtrary to the open places and cōtra-
ry to the ensample livinge and practisinge
of Christ/the apostles and of the holy pro-
phetes. And then finally hast thou of ou-
re holy fathers power and of his keyes &
of his byndinge and extōmunicatinge and
of his cursinge and blessinge with ensam-
ples of every thinge.

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Et Marlborough in the lande of Welle.
The .xi. daie of December. Anno
M. CCC. LXXIIII.
by me Hans luff.

The Gospell is the glad tidings of saluati
The fountaine is Gods free grace.

The means is Reconciliation

The means of Reconciliation is justification

The means of Justification is satisfaction

The person saving is Christ Jesus alone.

Christ Jesus concerning his nature is God,
the Sonne made man, in all things like
unto us, except sin.

Christ Jesus concerning his office is the Med
iator between God & man.

The part of a Mediator is to promise &
procure satisfaction.

Satisfaction was, Recompence for dishonour
offered, & Obedience after.

Recompence was the suffering of Gods just
ice or just wrath for sin.

Gods justice, or just judgement was abasement
& torment. & abasement.

Torment was the anguish of the flesh, &
agony of the spirit.

Abasement was ~~in life~~ vilenes, & reproche,
& death; & after death; burial & power
of the grave, or called sorowes of death. Ad. 2.

The offices of Christ are ^{to be} his Priesthood & King
~~the office of Christ is~~ Priest
to teach, & make intercessio to God
for each man what was meete to make them wil







